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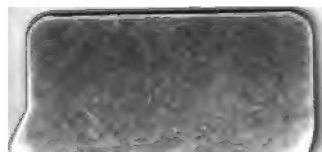
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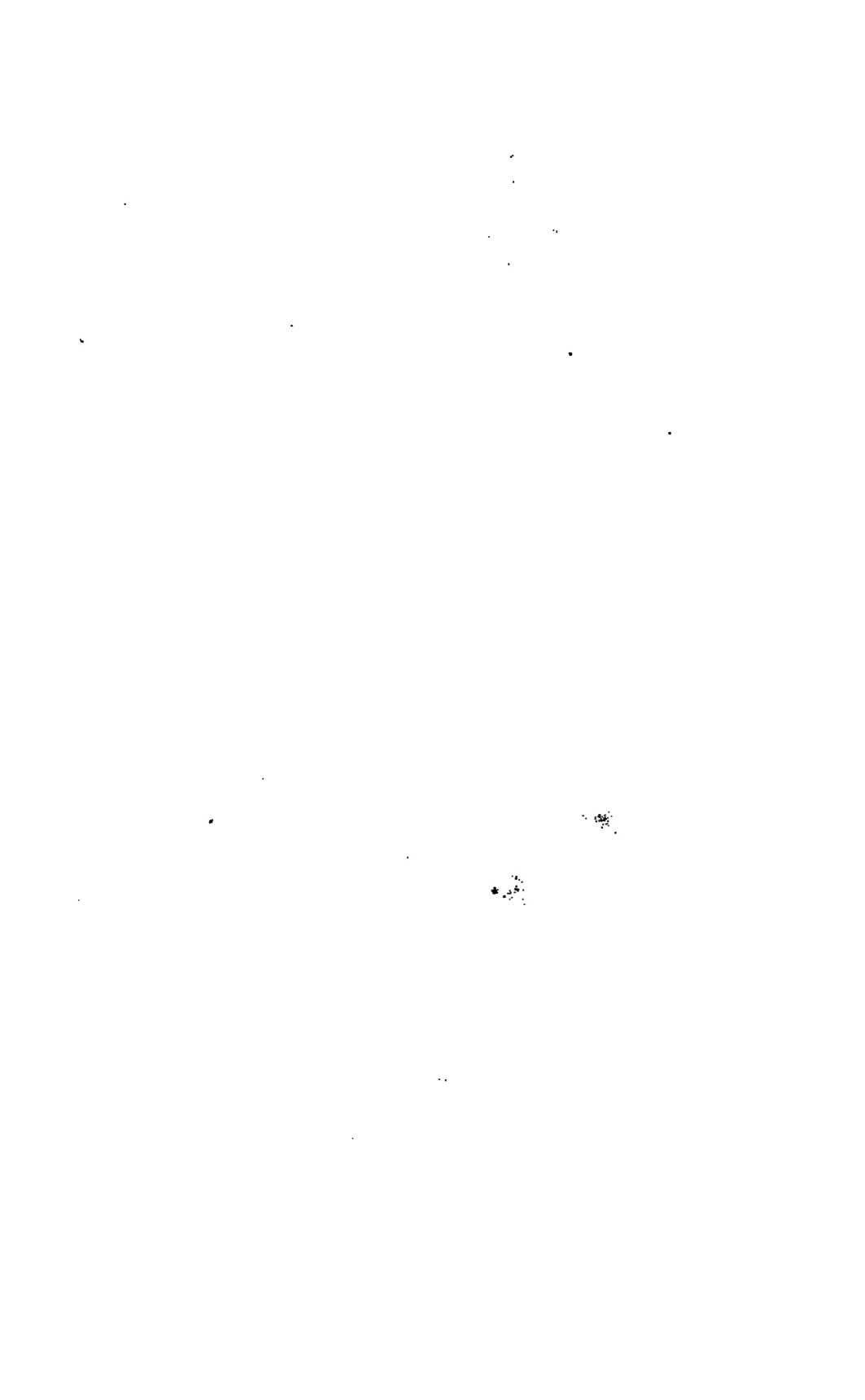




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A COMMENTARY
ON ST. PAUL'S EPISTLE
TO THE
EPHESIANS.



A
CRITICAL AND GRAMMATICAL
COMMENTARY
ON ST. PAUL'S EPISTLE
TO THE
EPHESIANS,
WITH A
REVISED TRANSLATION,

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P R E F A C E.

THE following pages form the second part of a commentary on St. Paul's Epistles, founded on the same principles and constructed on the same plan as that of the Epistle to the Galatians.

As I explained, somewhat at length, in the preface to that Epistle, the general principles, critical, grammatical, and exegetical, upon which this commentary has been attempted, I will now only make a few special observations on this present portion of the work, and record my obligations to those expositors who have more particularly devoted themselves to this Epistle.

With regard to the present commentary, I will only remind the reader, that as in style, matter, and logical connection, this sublime Epistle differs considerably from that to the Galatians, so the commentary must necessarily, in many respects, reflect these differences and distinctions. Several points of grammatical interest which particularly characterized the former Epistle are scarcely perceptible in the present; while difficulties which made themselves but slightly felt in the vivid, argumentative, expostulatory language of the Epistle to the Galatians, are here, amidst the earnest hortatory comments, the deeper doctrinal expositions, and the more profound enarrations of the primal counsels of God, ever main-

taining a distinct and visible prominence. In the Epistle to the Galatians, for example, the explanation of the uses of the cases did not commonly involve many points of interest: in this Epistle, the cases, *especially the genitive*, present almost every phase and form of difficulty; the uses are most various, the combinations most subtle and significant. In the Epistle to the Galatians, again, the particles, causal, illative, or adversative, which connected the clauses were constantly claiming the reader's attention, while the subordination or co-ordination of the clauses themselves and the interdependence of the different members and factors of the sentence were generally simple and perspicuous. In the present Epistle these difficulties are exactly reversed, the use of the particles is more simple while the intertexture of sentences and the connection of clauses, especially in the earlier portions of the Epistle, try the powers and principles of grammatical and logical analysis to the very uttermost.

In the first chapter more particularly, when we are permitted, as it were, to gaze upon the evolution of the archetypal dispensation of God, amidst those linked and blended clauses that, like the enwreathed smoke of some sweet smelling sacrifice, mount and mount upwards to the very heaven of heavens, in that group of sentences of rarest harmony and more than mortal eloquence, these difficulties are so great and so deep, that the most exact language and the most discriminating analysis seem, as they truly are, too poor and too weak to convey the force or connection of expressions so august, and thoughts so unspeakably profound.

It is in this part that I have been deeply con-

scious that the system of exposition which I have adopted has passed through its sorest and severest trial, and though I have laboured with anxious and unremitting industry, though I have spared neither toil nor time, but with fear and trembling, and not without many prayers have devoted every power to the endeavour to develop the outward meaning and connection of this stupendous revelation, I yet feel, from my very heart, how feeble that effort has been, how inexpressive my words, how powerless my grasp, how imperfect my delineation.

Still, in other portions of this Epistle, I trust I am not presumptuous in saying that I have been more cheered and hopeful, and that I have felt increased confidence in the system of exposition I was enabled to pursue in the commentary on the preceding Epistle. I have thus (especially after the kind notices my former work has received) studiously maintained in the present notes the same critical and grammatical characteristics which marked the former commentary. The only difference that I am aware of will be found in the still greater attention I have paid to the Greek Expositors, a slight decrease in the references to some modern commentators in whom I have felt a diminishing confidence, a slight increase in the references to our best English Divines which the nature of this profound Epistle has seemed to require. I deeply regret that the limits which I have prescribed to myself in this commentary have prevented my embodying the substance of these references in the notes, as I well know the disinclination to pause and consult other authors which every reader, save the most earnest and truth-seeking, is certain to feel. Yet this I will say, that I think the

student will not often regret the trouble he may have to take in reading those few portions of our great English Divines to which I have directed his attention, and which, for his sake, I could wish had been more numerous. Such as they are, they are the results of my own private reading and observation.

In the grammatical portion of the commentary I must entreat the reader to bear with me, if, for the sake of brevity, and, I might even say, perspicuity, I have been forced to avail myself of the current forms of expression adopted by modern grammatical writers. They will all be found elucidated in the treatises to which I have referred, and of these, every one, to the best of my belief, is well known and accessible, and will probably occupy a place in the library of most scholars.

I must now briefly notice the authors to whom, in addition to those mentioned in the preface to the *Galatians*, I am indebted in the present Epistle.

Of the patristic commentators I have derived great benefit from some *exceedingly* valuable annotations of Origen, which are to be found in Cramer's *Catenæ*, and which have hitherto scarcely received any notice from recent expositors, though they most eminently deserve it.

Of modern commentators on this Epistle I am deeply indebted to the admirable exposition of Harless, which, for accurate scholarship, learning, candour, and ability, may be pronounced one of the best, if not the very best commentary that has ever yet appeared on any single portion of Holy Scripture. A second edition has long been promised, but as far as I could learn from catalogues, and the foreign booksellers in this country, it had not made its appear-

ance when I commenced this Epistle, nor, up to the present time, have I seen any notice of its publication.

The exposition of this Epistle by Dr. Stier under the title of *Die Gemeinde in Christo Jesu*, is very complete and comprehensive, but so depressingly voluminous as to weary out the patience of the most devoted reader. When I mention that it extends to upwards of 1050 closely printed pages, and that some single verses (e.g. Ch. i. 23, ii. 15), are commented on to the extent of nearly thirty pages, I may be excused if I express my regret that a writer so earnest, so reverential, and so favourably known to the world as Dr. Rudolph Stier, should not have endeavoured to have confined his commentary to somewhat more moderate dimensions. The chief fault I venture to find with Dr. Stier's system of interpretation is his constant and (in this work) characteristic endeavour to blend together two or more explanations, and, in his earnest and most praiseworthy attempt to exhibit the many deeper meanings which a passage may involve, to unite what is often dissimilar and inharmonious. Still his commentary is the production of a learned and devout mind, and no reader will consult it in vain. A review of it may be found in the seventy-ninth volume of Reuter's *Repertorium*.

The third special commentary I desire to mention is the full and laborious commentary of Professor Eadie. I have derived from it little *directly*, as it is, to a great degree, confessedly a compilation from existing materials, and these I have, in all cases, thought it my duty to examine and to use for myself; still I have never failed to give Professor Eadie's decisions my best consideration, and have in some cases

felt myself swayed by the devoutness, and, not unfrequently, the eloquence¹ of his expositions. I trust, however, the learned author will excuse me when I say that I do not think the grammatical portion of the commentary is by any means so well executed as the exegetical, and that I cannot but regard this otherwise able work, as, to a certain extent, an example of the truth of an opinion which I ventured to express in the preface to the *Galatians*, viz., that theological as well as grammatical learning is now so much increased, that it is hard to find a commentator who is able to satisfactorily undertake, at one and the same time, a critical, grammatical, exegetical, and dogmatical exposition of any portion of the New Testament. In his cumulative representation of the opinions of other commentators, as my notes will occasionally testify, Professor Eadie is also not always exact: with these abatements, however, which candour compels me to make, I can heartily and conscientiously recommend this commentary as both judicious and comprehensive, and as a great and important addition to the exegetical labours of this country.

I need hardly add that the last edition of the accurate, perspicuous, and learned commentary of Dr. Meyer, has been most carefully consulted throughout, and I must again, as in the preface to the *Galatians*, avow my great obligations to the acumen and scholarship of the learned editor. In many doctrinal questions I differ widely from Dr. Meyer, but as a critical

¹ May I express a hope that, in a second edition, a few harsh and unusual expressions, 'dubiety' (p. 10), 'to homologate a statement' (p. 44), 'supplement a construction' (p. 157), 'exhale a meaning' (p. 225), 'impartation,' &c. may be altered or expunged.

and grammatical expositor, I entertain for him a very great respect.

I have now only to commit my work to the reader with the humble prayer to Almighty God, through Jesus Christ, that it may receive a blessing from above, and, though feebly and imperfectly, may still be permitted to minister somewhat to the more accurate knowledge of His blessed Word and to the clearer perception of the outward forms and expressions of His everlasting Truth.

C. J. ELLICOTT.

*Cambridge,
June, 1855.*

ERRATA.

Page 8, Commentary, col. 1, line 22; for 2. b, p. 208 read 2, p. 267.

19, " " 1, " 3; for *article* read *participle*.

20, " " 1, " 6; for 122 read 622.

46, Text, line 2; for *πνεύματι* read *Πνεύματι*.

63, Commentary, " 2, line 8, 9; insert the article in both lines (see Text).

73, " " 2, " 27; for *the building up* read *edification*.

117, Text, line 1; insert a comma after *Χριστοῦ*.

THE EPISTLE TO THE EPHESIANS.

CHAPTER I. 1.

Apostolic address
and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ
διὰ θελήματος Θεοῦ τοῖς ἀγίοις τοῖς

1. ἐν' Εφέσῳ] *Tisch.* has enclosed these words in brackets, scarcely with sufficient reason. Without entering into details, it may be sufficient to remark, that the facts about which all now seem agreed are as follows:—(1) As far as our present collations can be depended upon, all the MSS., mss., and Vv. are unanimous in favour of the insertion, except B, where the words are supplied on the margin by a *second* hand (*Tisch.*), and 67, where they appear in the text, but with diacritical marks indicative of suspicion:—(2) Basil of Cappad. certainly did not find the words ἐν τοῖς παλαιοῖς τῶν ἀντιγραφῶν, *Eunom.* II. 19. Bp. Middleton supposes Basil only appeals to the ancient MSS. as containing τοῖς οὖσιν ἐν Ἐφ., not simply τοῖς ἐν Ἐφ.; comp. Wiggers, *Stud. u. Krit.* 1841, p. 423: this opinion, however, has no diplomatic support of any kind, and cannot fairly and logically be deduced from the words of Basil; see Meyer, *Einleit.* p. 2, note:—(3) Tertullian (*Marc.* v. 11, 17) possibly was not aware of their existence; it is uncritical to say more. His words, 'veritas Ecclesiæ,' do not necessarily imply an absence of diplomatic evidence, nor can 'interpolate' (comp. *Marc.* iv. 1, v. 21) be pressed. The internal evidence, such as absence of greetings and personal notices, is of more importance. Still, both combined cannot be considered sufficient to overthrow the vast preponderance of diplomatic authority, and the appy. unanimous tradition of the early Church, that this Ep. was addressed to the Ephesians (*Iren. Hær.* v. 2, 3, *Clem. Al. Strom.* iv. 8, *Tertull. l. c.*, *Origen, Cels.* III. p. 458, ed. Ben.). We therefore retain the words as genuine, and ascribe their omission in B to an early exercise of criticism founded on supposed internal evidence, traces of which are found in *Theodoret, Præf. in Eph.*: comp. *Wieseler, Chronol.* p. 442 sq. The different theories and attempts to reconcile conflicting evidence will be found in Meyer, *Einleit.* § 1, and *Wieseler, Chronol.* p. 432 sq. Of the many hypotheses, that of Harless (*Einleit.*, p. 57)—that the Ep. was designed not only for the Ephesians, but the Churches dependent on Ephesus, or the Christians who had already been converted there—is perhaps the most plausible.

1. Χριστοῦ Ἰησοῦ] The gen. appears not so much the gen. of *ablation* (the source from which his commission proceeded; comp. *Stier in loc.*), as

the *possessive* gen. (the Master whose servant and minister he was): see *Acts* xxvii. 23, οὗ ἐμὴ, and comp. *Rom.* i. 1, δοῦλος Ἰ. Χ. The distinc-

οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

tion between these forms of the gen. (which Eadie appears not to have fully felt) is often faintly marked (compare Scheuerl. *Synt.* § 16, 17); still Harless seems quite correct in saying, that the idea of *authorisation* does not depend simply on the gen., but on the modal clauses which are commonly attached; so κατ' ἐπιταγήν, 1 Tim. i. 1; comp. Gal. i. 1, where the nature of the relations between the Apostle and his converts suggested language of unusual precision. διὰ θελήματος] These and the preceding words occur in the same order and connexion in 1 Cor. i. 1 (κλητός, though retained by Tisch., is doubtful), 2 Cor. i. 1, Col. i. 1, 2 Tim. i. 1. Though it is not possible to doubt that the Apostle, in addressing different Churches or individuals, *designedly* adopted the same or different modes of salutation, still it is not in all cases easy to trace, from external considerations, the reasons for the choice. Rückert, who has slightly touched on the subject, on Gal. i. 1, refers the Apostle's present specification of his authority, διὰ θελ. Θ., to the encyclical character of the Epistle. As this character is merely hypothetical, it will be safer, and perhaps more natural, to refer the clause to that thankful remembrance of God's power and grace, which any allusion to his ministerial office was sure to awaken in the Apostle's heart: comp. 1 Cor. xv. 10, Gal. i. 15.

τοῖς ἁγίοις] Christians appear called ἅγιοι in the N. T. in three senses; (1) generally, as members of a visible (and local) community devoted to God's service (Acts ix. 32, xxvi. 10, Rom. xv. 20), and, as such, united in a common outward profession of faith (1 Cor. i. 2; see Chrys. in Rom. i. 7);

(2) more specifically, as members of a spiritual community (Col. iii. 12, 1 Pet. ii. 9); and (3) as also (ver. 4) in many cases having personal and individual sanctity; see Fell, *in loc.* The context will generally show which of these ideas predominate. In salutations like the present, ἅγιος appears used in its most comprehensive sense, as involving the idea of a visible community (hence the local predicate), and also (as the complementary clause καὶ πιστοῖς ἐν Ἰ. X. suggests) that of a spiritual and holy community: see Col. i. 1, and esp. 1 Cor. i. 2, where defining clauses involving these different ideas are grouped round κλητοῖς ἁγίοις: comp. Thorndike, *Review*, 1. 33, Vol. 1. p. 656 (Angl. Cath. Lib.) πιστοῖς ἐν Χ. 'I.] 'faithful, i. e. believing, in Jesus Christ.' Πιστός is not here in its general and classical sense, 'qui fidem præstat,' Grot., but its particular and theological sense, 'qui fidem habet' (Syr.), a meaning which it indisputably bears in several passages in the N. T.; e. g. John xx. 27, 2 Cor. vi. 15, Gal. iii. 9, 2 Tim. iv. 3 (not 1 Tim. i. 12, Eadie), Titus i. 6, &c.; comp. Wisdom i. 14, Psalm c. 6, and see Suicer, *Thes.* s. v. Vol. II. p. 741.

ἐν Χριστῷ implies union, fellowship, with Christ (see notes, Gal. ii. 17), and qualifies only the more restricted term, πιστός, not ἅγιος (Phil. i. 1), and πιστός (Harless, Meier). The clause is not, however, on the one hand, a mere epexegetis of ἁγίοις (Beza), nor, on the other, a specification of another and separate class (Stier), but completes the description of the ἅγιοι, by the addition of a second and more distinctive predication: see Meyer, *in loc.* Πιστός ἐν Χρ. is thus nearly synonymous with πιστεύων εἰς Χρ., Gal. ii. 16, except

² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Blessed be God who

has predestinated us

to the adoption of sons, redeemed us by Christ's blood, revealed to us His eternal purpose of uniting all in Him, and has commenced its fulfilment by sealing with His Spirit both Jew and Gentile.

³ Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ

that the latter points rather to an act of the will, the former, to a state and condition: comp. Fritz. *Marc.* p. 175. Eadie has eloquently expanded the full force of the preposition.

2. χάρις ὑμῖν καὶ εἰρήνη] scil. εἴη; not *ἔστω* (Meier, Holz.), which, though not untenable (Bernhardy, *Synt.* xi. 5, p. 392: comp. 2 Chron. ix. 8), is far less suitable and even less usual than the *optative*; see 1 Pet. i. 2, 2 Pet. i. 2, Jude 2. In 2 John 3, *ἔσται* (omitted, however, by A and Syr. Philox.) gives the wish the character of a declaration. Χάρις and εἰρήνη do not appear to refer respectively to the *ἀγαποὶ* and *πιστοί*, as Stier suggests; still they must not be diluted into mere equivalents of the ordinary forms of salutation, as Fritz. *Rom.* i. 8, Vol. I p. 23. Χάρις expresses God's love toward man; εἰρήνη, the state of peace and blessedness which results from it, *εἰρηνεύει γὰρ πρὸς τὸν Θεὸν ὁ τὴν εὐαγγελικὴν ἀσπασάμενος πολιτείας*, Theodoret, *Rom.* i. 8: see notes on *Gal.* i. 3. This form is regularly maintained in all St. Paul's Epp. to Churches, exclusive of the Ep. to Heb.: comp. also Rev. i. 4. In 1 and 2 Tim. i. 2, Tit. i. 4, the significant and individualizing *ἑλεος* is added; so also 2 John 3. The latter might thus seem the form addressed to individuals (Philem. 3 is no exception, being addressed also *τῇ κατ' οἶκον ἐκκλησίᾳ*), the former to communities; but see Jude 2, Gal. vi. 16. St. James alone adopts the usual formula, *χαίρειν*; in 3 John 1 the salutation forms a wish. καὶ

Κυρίου] scil. καὶ ἀπὸ Κυρίου κ.τ.λ.

The Socinian interpretation, καὶ (πατρὸς) Κυρ., is grammatically admissible, but in a high degree forced and improbable: see esp. Tit. i. 4, and compare 1 Thess. iii. 11, 2 Thess. ii. 16.

3. εὐλογητός] scil. *ἔστω* (2 Chron. ix. 8), or *εἴη* (Job i. 21, Psalm cxii. 2); the verb is, however, commonly omitted in this and similar forms of doxology. Εὐλογ. is emphatic; and apart from the dogmatical considerations, which, on Rom. ix. 5, have been mixed up with it, the rule of Fritz. (*Rom.* l. c. Vol. II. 274) appears reasonable—that εὐλογητός or εὐλογημένος will occupy the first or some succeeding place in the sentence, according as the emphasis rests on the predicate (as it commonly does), or on the substantive. Comp. 1 Kings x. 9, 2 Chron. l. c., Job l. c., and esp. Psalm l. c., which are thus more satisfactorily explained than by a supposed limitation of position in consequence of the inserted copula (Alford, on *Rom.* ix. 5). It has been remarked by Steiger, on 1 Pet. i. 3 (comp. Harless), that in the N. T. εὐλογητός is only applied to God, εὐλογημένος to man: in the LXX, the latter is occasionally applied to God, but never the former to man.

τοῦ Κυρίου ἡμῶν 'I. X.] It is doubtful whether in this formula (which Rück. needlessly terms 'paulinisch,' see 1 Pet. i. 3) the gen. depends on both (Theophyl.), or only on the latter (Syr., Theod. Mops., Theodoret) of the two nominatives. Chrys. leaves it undecided. Grammatical considerations do not assist us; for, on the one hand,

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ

the position of the article before Θεός rather than Πατήρ (Olsh.) does not invalidate the former interpretation (see Winer, *Gr.* § 18. 4. 3, p. 146), nor the omission of τὸ before καὶ (Hartung, *Partik.* Vol. I. p. 98, Klotz, *Devar.* Vol. II. p. 730) being here obviously out of place. To the latter interpretation there can be no dogmatical objections, see ver. 17, John xx. 17, and Olsh. on *Matth.* xxi. 31, 32; but from the considerations suggested, on *Gal.* i. 4, as well as the fact that, except in ver. 17, St. Paul has not elsewhere so designated the Father, the former construction is preferable. On the most suitable translation, see notes, *Transl. of Gal.* i. 4.

ὁ εὐλογήσας ἡμᾶς] 'who blessed us,' 'antanaclasis; aliter nobis benedixit Deus, aliter nos benedicimus Illi,' Bengel. The aorist participle (where the aoristic force is always least obscure, Bernhardt, *Synt.* x. 9, p. 383) refers to the act of the Redemption; it is thus not used for a pres. (Holzh.)—an untenable position, except in a sense and under limitations (Scheuerl. *Syntax*, § 32. 2, p. 331) which would here be doctrinally unsuitable; nor does it denote 'a customary or repeated act' Eadie—a meaning which the aorist never bears in the N. T. Of the instances adduced by Eadie from Stuart, James i. 2 has been satisfactorily explained by Winer, *Gr.* § 41. 5, b. 1, p. 321, and in John iv. 4, ἐπιεν simply notices the historic fact, without any necessary reference to habitude. Ἡμᾶς most naturally refers to Christians generally, certainly not to St. Paul alone, see ver. 15. Compare Maurice, *Unity*, p. 525.

ἐν πάσῃ εὐλογίᾳ πνευματικῇ] 'with every blessing of

the Spirit.' 'Εν appears here to be instrumental, perhaps not without some parallelism to the Hebrew ׀ ׀ ׀; comp. the analogous construction, Tobit viii. 18, and James iii. 9, where, however, the instrumental sense is much more distinct. The meaning and force of πνευματικῇ is slightly doubtful. Chrys. (comp. Theodorus) finds in it an antithesis to the blessings of the Old Covenant, τὴν Ἰουδαϊκὴν ἐνταῦθα ἀντίττεται εὐλογία μὲν γὰρ ἦν, ἀλλ' οὐ πνευματικῇ: compare Schoettg. *Hor.* Vol. I. p. 756. It more probably refers simply to the Holy Spirit (Joel iii. 1 sq., Acts ii. 16): see Rom. i. 11, χάρισμα πνευματικόν, 1 Cor. xii. 1, τῶν πνευματικῶν, compared with ver. 11. Bengel has not failed to notice the allusion to the Trinity, which, as Stier (Vol. I. p. 57) has clearly shown, pervades the whole of this sublime Epistle.

ἐν τοῖς ἐπουρανίοις] 'in heavenly regions.' The exact meaning of these words is doubtful. Many of the ancient, and several modern expositors, explain τὰ ἐπουράνια, as 'heavenly blessings' (ἐπουράνια γὰρ τὰ δῶρα ταῦτα, Theodoret), 'heavenly institutions' (J. Johnson, *Unbl. Sac.* Vol. I. p. 198, *Angl. Cath. Libr.*), and thus, as in ethical contrast to τὰ ἐπίγεια (Chrys.), see John iii. 12; comp. 1 Cor. xv. 40, where the same words are in physical contrast. This is not grammatically untenable (Rückert, Eadie, and others), for the article would only correctly designate the class: see Middleton, *Greek Art.* III. 2. 2, p. 40, and comp. Winer, *Gr.* § 17. 4, p. 122. As, however, this would introduce a second modal clause, and still more, as in the four other passages in this Ep. (i. 20, ii. 6, iii. 10, and (contr. Chrys.) vi. 12) the meaning is local, it seems best to

εὐλογία πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, ⁴ καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι

preserve that meaning in the present case. Indeed it may be observed that throughout St. Paul's Epp. (except Heb.), even 2 Tim. iv. 8, ἐπουράνιος preserves that local or physical force which the preposition ἐπὶ (Harless) also further suggests. 'Ἐν τοῖς ἐπουρ.' must then here be referred as a local predication to εὐλογ. πνευμ., defining, broadly and comprehensively the region and sphere whence the blessings of the Spirit, the δωρεὰ ἡ ἐπουράνιος (Heb. vi. 4), truly come: see notes to *Translation*.

ἐν Χριστῷ] not for διὰ Χρ. (Chrys., Hamm.) but as in ver. 1, 'in Christ'; 'in quo uno spirituali et sanctificā benedictione donamur,' Beza. Thus εὐλογήσας contains the predication of time, ἐν εὐλογ. πνευμ. the predication of manner, more exactly defined by the local predication ἐν τοῖς ἐπουρ.; while ἐν Χρ. is that mystical predication which, as Stier well observes, 'is the very soul of this Epistle,' and involves all other conceptions in itself. Compare Donaldson, *Gr.* § 444.

4. καθὼς] 'inasmuch as.' This particle, which in most cases has a purely modal, appears here to have also a slightly argumentative or explicative force, indicating not only the accordance, but the necessary connection of the εὐλογία with the ἐκλογή. See Rom. i. 28, 1 Cor. i. 6, and compare καθότι (used only by St. Luke), which has both a modal (Acts ii. 45, iv. 35) and a causal (Acts ii. 24) meaning. The form καθὼς is not found in the older Attic writers, or in Lucian: see Lobeck, *Phryn.* p. 426, notes on *Gal.* iii. 6.

ἐξελέξατο] 'chose us out for Himself:' ἐκλέγεσθαι is only used again by St. Paul, 1 Cor. i. 27, 28. Without

entering into the profound dogmatical questions connected with the meaning of this verb, it may be simply observed that in ἐξελέξατο three ideas are suggested:—(a) selection (not necessarily of individuals; see Ebrard, *Dogm.* § 560) from, out of, others not chosen (ἐκ τοῦ κόσμου, John xv. 19, contr. Hoffinan, *Schriftbew.* i. 198), suggested by the plain meaning of the word:—(b) simple unrestricted preterition of the act (alike irrespective of duration or relation, Bernhardt, *Syntax*, x. 8, p. 380), conveyed by the tense, and further heightened by the 'timelessness' (Olsh.) of the quasi-temporal predication πρὸ καταβολῆς; compare 2 Thess. ii. 13, εἰλατο ἀπ' ἀρχῆς; God is ὁ καλῶν (1 Thess. ii. 12), as well as ὁ καλέσας (Gal. i. 6), but not ὁ ἐκλεγόμενος:—(c) reflexive action (for Himself, comp. Eph. v. 27, Rev. xxi. 2), implied by the voice.

While the primary meaning of ἐκλέγ. and similar words is undoubtedly to be looked for in their general and national references in the O. T. (Usteri, *Lehrb.* ii. 2. 2, p. 271, Knapp, *Script. Var. Arg.* p. 556), the modal clauses with which they are combined show the deeper and more distinctive sense in which they are used in the New Testament.

ἐν αὐτῷ] is not for δι' αὐτοῦ, scil. διὰ τῆς εἰς αὐτὸν πίστεως (Chrys., Hamm.), or εἰς αὐτὸν (Æth.); but as Olsh. correctly and profoundly explains it 'in Him,'—in Christ, as the head and representative of spiritual, as Adam was the representative of natural humanity: comp. 1 Cor. xv. 22.

πρὸ καταβολῆς κόσμου] This expression, used three times in the N. T. (John xvii. 24, 1 Pet. i. 20), here serves to define the archetypal

ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ, ἐν ἀγάπῃ
 5 προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς

character of the New Dispensation, and the wide gulf that separated the πρόθεσις πρὸ χρόνων αἰώνων (2 Tim. i. 9) of God with respect to Christians, from His temporal ἐκλογὴ of the Jews: see Neander, *Planting*, Vol. i. p. 522 (Bohn).

εἶναι ἡμᾶς κ. τ. λ.] Infinitive of intention; scil. ἐπὶ τούτῳ, ἵνα ἁγιοὶ ὦμεν καὶ ἀμώμοι, Chrys.: comp. 2 Cor. xi. 2, Col. i. 22, and see Winer, *Gr.* § 45. 3, p. 374. ἁγίους καὶ ἀμώμους] 'holy and blameless.' It is doubtful whether ἀμώμος (ἀμεμπτος· καθαρὸς· ἀψεκτος, Hesych.) is to be translated *inculpatius*, ὁ ἀνεπιληπτον βλον ἐχων, Chrys., in accordance with its derivation (ἀμώμος, μέφομαι), or *immaculatus* (Vulg., Syr.), in reference to its application in the LXX to victims, Lev. i. 10, xxii. 19; comp. 1 Macc. iv. 42, λερεῖς ἀμώμους, and see Titim. *Synon.* p. 29. The latter meaning is strongly supported by 1 Pet. i. 19, ἀμνοῦ ἀμώμου καὶ ἁσπίλου, and Heb. ix. 14: still, as there is here no sacrificial allusion directly or indirectly (comp. ch. v. 29), it seems best to retain the simple etymological meaning; see Col. i. 22, ἀμώμους καὶ ἀνεγκλήτους, and comp. Wisd. x. 15, λαὸν ὁσίων καὶ σπέρμα ἀμεμπτον. It is still more doubtful whether these epithets point to a moral condition (Chrys., Hamm.) or to the imputed righteousness of Christ, (Olsh., Mey.) The former reference seems most consonant both with St. Paul's general teaching (1 Thess. iv. 7) and the obvious inferences that may be drawn from other passages in the N. T., 1 Pet. i. 16, Rev. xxii. 11; see Stier *in loc.*

κατενώπιον αὐτοῦ] 'Id est vere, sincere,' Beza; not what men, but what God esteems as such.

ἀγιοσύνην ζητεῖ ἡν ὁ τοῦ Θεοῦ ὀφθαλμος ὁρᾷ, Chrys. Αὐτοῦ, not αὐτοῦ, as the reference to the subject is obviously remote and unemphatic; Bremi, *Jahrb. der Philol.* ix. p. 171 (cited by Winer). The distinction, however, between the proper use of these two forms cannot be rigorously defined; see Buttm. *Mid.* (Excurs. x.), p. 140.

ἐν ἀγάπῃ may be joined with ἐξελέξατο, more probably with ἀγ. καὶ ἀμ. (Vulg., Beza); but most probably with προορίσας (Syr., Chrys.), as St. Paul's object seems here not so much to define the nature of the required ἀγιοσύνη and ἀμεμία on the part of man, as to reveal the transcendent principle of Love which informed the προορισμός of God. The arguments derived from the collocation of the words are not decisive, for ἐν ἀγάπῃ could as well be joined with ἀγ. καὶ ἀμ. here, as ἐν ἀγιοσύνῃ with ἀμέμπτους, 1 Thess. iii. 13; and again could as easily precede (emphatically) προορίσας here, as ἐρρίξωμένοι, ch. iii. 18. Lastly, it cannot be said that the second modal clause, κατὰ τὴν εὐδ. is thus superfluous (Meier); the two clauses point to two different attributes; ἐν ἀγάπῃ to the loving Mercy, κατὰ τὴν εὐδ. to the sovereign Power of God.

5. προορίσας] Not 'prædestinans,' Beng., but 'cum prædestinasset,' Homberg (ap. Wolf); see Bernhardt, *Synt.* iii. 9, p. 383, Donalds. *Gr.* § 574 sq. Προορ. seems most naturally regarded as temporal, not modal; its action being prior to, not synchronous with (as in ver. 9) that of ἐξελ. Still, any dogmatical deductions, made simply from the participial relation, must be precarious, if not presumptuous, as the translation of the participle can only

αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

be fixed by the context; see Winer, *Gr.* § 46. 12, p. 413. *Πρὸ* certainly does not refer to others (Baumg.), nor, appy., to existence before time (Eadie), but simply to the realization of the event; the decree existed before the object of it came into outward manifestation: comp. *προηλπίκρας*, ver. 11, and see Olsh. on *Rom.* ix. 1. The distinction between *ἐκλογὴ* and *προορισμός* is thus drawn by Scherzer (cited by Wolf); 'differunt tantum ratione ordinativâ et objectivâ,' the *ἐκ* of the former referring to the mass from whom the selection was made, the *πρὸ* of the former to the pre-existence and priority of the decree. On *προορισμός*, &c., see Petavius, *Theol. Dogm.* ix. 1. Vol. 1. p. 565 sq.; and esp. Laurence, *Bampton. Lect.* viii., p. 169 sq. *ἐς υιοθεσίαν*] scil. *εἶναι ἡμᾶς υἱούς*; *υιοθεσία* is not, however, simply *sonship*, Ust. *Lehrb.* ii. 1. 2, p. 186, but '*adoption*;' see notes on *Gal.* iv. 5, and Neander, *Planting*, Vol. 1. p. 477 (Bohn). *ἐς αὐτόν*] The exact meaning of these words is rather obscure. The following positions seem least open to objection. (a) *Εἰς υἱοθ.* . . . *ἐς αὐτόν* must be regarded as a single compound modal clause to *προορίσας*; δι' Ἰησ. and *ἐς αὐτ.* being separate sub-clauses further defining the prominent idea *ἐς υιοθεσίαν*. (b) *Αὐτόν* (not *αὐτόν*) is not to be referred to Christ (De W.), but with the Greek expositors to God. (c) *Εἰς αὐτόν* is not merely equivalent to *ἐν αὐτῷ* (Beza), or *ἡ* scil. ἡγεμονίᾳ (Holzh.); nor is the favourite transl. of Meyer, 'in Bezug auf ihn' (comp. Rück.) though grammatically tenable (Winer, *Gr.* § 53, p. 473), by any means sufficient. In these deeper theological passages the prep. seems to

bear its primary (*ἐς*=*ἐν* Donalds. *Gr.* § 477) and most comprehensive sense of 'to and into' (see Palm u. Rost, *Lex.* s.v.); the idea of *approach* (*τὴν ἐς αὐτόν ἀνάγουσαν*, Theoph.) being also blended with, and heightened by, that of *inward union*; comp. notes on *Gal.* iii. 27. We may thus paraphrase, 'God predestinated us to be adopted as His sons, and that adoption came to us through Christ, and was to lead us unto and unite us to God.' Stier compares what he terms the bold expression, 2 Pet. i. 4. κατὰ τὴν εὐδοκίαν κ.τ.λ.] 'according to the good pleasure of His will;' 'secundum propositum voluntatis suæ,' Vulg. Κατὰ (norm, accordance to, Winer, *Gr.* § 53, d, p. 477) may in this and similar clauses be conveniently paraphrased, 'such was, &c.' The exact meaning of *εὐδοκία* is here doubtful. The Greek expositors (not Chrys.) refer it to the *benevolentia* (ἡ ἐπ' εὐεργεσίᾳ βούλησις (Ecumen.), the Vulg. and Syr. Vv. to the *voluntas liberrima* of God. The latter meaning rarely, if ever (not even *Ecclus.* i. 27, xxxii. 5), occurs in the LXX; in the N. T., however, though there are decided instances of the former meaning, e.g. *Luke* ii. 14 (not '*lætitia*,' Fritz.), *Phil.* i. 15 δι' εὐδ.) (διὰ φθόνον, still there is no reason to doubt (Harl.) that the latter occurs in *Matth.* xi. 26 (θέλησις καὶ ἀρέσκεια, Theoph.), *Luke* x. 21, and, probably, *Phil.* ii. 13. Thus the context must decide. As here and ver. 9 *εὐδοκία* seems to refer exclusively to the actor (*προορίσας*, *γνωρίσας*), not to the objects of the action; it seems best with De Wette (mis-cited by Eadie) to adopt the latter meaning. The idea of goodness is, of course, necessarily involved

6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν

6. ἐν ᾗ] Tisch. has here rightly changed the reading ᾗς of his first edition. This reading, though found in the two important MSS. A and B, advocated by Mill, Lachmann, Meyer, and commended by Griesbach, is but feebly supported by other external evidence (about 15 mss.; Syr.; Chrys. (1) Theoph.; Ambrst.), and on internal grounds is certainly far less probable: see Harless *in loc.* The reasoning of Harless on the diplomatic arguments is impaired by his erroneous ascription of ᾗς to G.

(ἡ ἀρίστη καὶ καλλίστη τοῦ Θεοῦ ἐκούσιος θέλησις, Etym. M.), but it does not form the prominent idea. The interpr. of Chrysost. τὸ σφοδρὸν θέλημα, is untenable. See esp. the exhaustive note of Fritz. *on Rom.* x. 1, Vol. II. p. 369 sq.

6. εἰς ἔπαινον κ. τ. λ.] 'In' or rather 'ad' (Beza, see Madvig, *Opusc. Acad.* p. 167 sq., compare Hand, *Tursellinus*, Vol. III. p. 317) *laudem gloriæ gratiæ suæ*, Vulg.; *ἐν ᾗ τῆς χάριτος αὐτοῦ δόξα δειχθῇ*, Chrys.: εἰς here denotes the 'finis primarius' (Phil. i. 11), not 'consequens aliquid,' Grot., as in 1 Pet. i. 7. Ἐπαινος δόξης is certainly not for ἔπαινος ἑνδοξος (Grot.), which would be tame indeed; nor is δόξα τῆς χάριτος for ἑνδοξος χάρις (Beza), which, though a more tenable solution (see Winer, *Gr.* § 34. 2. b, p. 208), is here equally unnecessary. Here δόξης, as Chrys. appears to have felt, is a pure subst., and serves to specify that peculiar quality or attribute of the χάρις which forms the subject of praise. Thus, then, of the three genitives, the first is that 'of the object,' or more strictly speaking, 'of the point of view' (Scheuerl. *Synt.* § 18, p. 129), while the two last are united (Winer, *Gr.* § 30. 3. 1, p. 218), and form a common possessive gen. Owing to the defining gen., the article is not indispensable; see Winer, *Gr.* § 18. 2. b, p. 142, comp. Madvig, *Synt.* § 10. 2. ἐν ᾗ] 'in quâ,' Vulg., not *e quâ*, Beza,

Olsh.; the previous meaning of χάρις makes it more probable that ἐν ᾗ portrays the state *in which*, than the means *by which* God showed us His favour. ἐχαρίτωσεν] 'He imparted His grace to us.' The exact meaning of χαρίτω is doubtful. From the analogy of verbs in ὦ, whether in reference to what is material (e.g. χρυσῶ, &c.) or what is immaterial (e.g. θανατῶ, &c., see Harless), χαρίτω must mean 'χαρίτι aliquem afficio.' As, however, χάρις is indeterminate, and may mean either the subjective state of the individual or the objective grace of God, ἐχαρίτωσε may still have two meanings:—(a) *ἐπεδότητος ἐποίησε*, Chrys., 'gratis sibi acceptos effecit,' Beza; *Ecclus. ix. 8* (Cod. Al.), appy. xviii. 17, and Symm. *Psalm xvii. 28*; so Auth. Ver., the principal ancient and a few modern expositors: see Suicer, *Thesaur. s.v.* Vol. II. p. 1504:—(b) *gratid amplexus est*, Beng., sim. Syr.; Luke i. 28. Both the context and the prevailing meaning of χάρις in St. Paul's Epp. are in favour of the latter meaning. On the use of the aor. compare note on ἐξελέξατο, ver. 4. ἐν τῷ ἡγαπημένῳ] 'in the Beloved.' Ἐν is not here interchangeable with διὰ (comp. Chrys.), or equivalent to *propter*, Grot., Locke, but retains its full primary meaning. Christ, as Olsh. well observes, is regarded not only as the mediator, but as the true representative of mankind.

ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἡ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν
διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,
κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, ἡ ἐπερίσσευσεν εἰς

7. ἐν ᾧ] 'in whom.' Here again ἐν is certainly not identical in meaning with διὰ, as Vatabl. Fritz., indeed, *Opusc.* p. 184, adduces this passage as an instance of this identity, and regards διὰ τοῦ αἵμ. as a sort of epexegetis of ἐν ᾧ, 'per quem, i. e., eo quod sanguinem effudit,' but such an explanation falls greatly short of the true meaning. 'Εν has here its primary and fullest theological meaning: it implies more than *union with*; (Rück., Eadie) it points to Christ as the living source of redemption, while διὰ κ. τ. λ. refers to the outward means of it. As Olsh. profoundly observes: 'we have not redemption in His work without His person, but in His person, with which His work forms a living unity.' See Winer, *Gr.* § 52. a, p. 464, note.

ἔχομεν] 'are having'; present, and not without emphasis; 'we are ever needing and are ever having it,' Eadie. τὴν ἀπολύτρωσιν] 'the (not our, Conyb. and Hows.) redemption.' Usteri thus briefly but perspicuously elucidates the use of this word: 'who is ransomed? Men, from the punishment they deserved. What is the λύτρον (Matth. xx. 28, Mark x. 45, 1 Tim. ii. 6)? The blood of Christ. To whom is it paid? To God. Who pays it? Christ in the first place; though strictly God who sent Him; so, God through Christ;' *Lehrb.*, II. i. 1. p. 107: see collection of texts, Waterl. *Doctrine of Euch.*, IV. 3, Vol. IV. p. 513. We must not, however, too much limit the application of this important word. As the art. renders it impossible to explain it merely metonymice, 'a redeemed state' (comp. Corn. a Lap.), so it presents to us the

conception of 'redemption' in its most general and abstract sense, alike from Satan, sin, and death: comp. Middleton, *Greek Art.* v. 1, p. 90 (ed. Rose).

τὴν ἄφεσιν κ. τ. λ.] 'the forgiveness of our transgressions.' The distinction between ἄφεσις (condonatio) and πάρεσις (prætermisio, Rom. iii. 25) is noticed by Trench, *Synonym.* § 33; more briefly but most acutely by Fritz. on *Rom.*, Vol. I. p. 199. Too much stress need not be laid on the distinction between παραπτώματα and ἁμαρτίαι, for see Col. I. 14. Still the former so naturally point to sins on the side of commission, *sinful acts*, the latter to sins as the result of a state, *sinful conditions*, that it seems best (with Beza) to preserve the distinction in translation. Vulg. and Syr. do not observe it, using the same word both here and in Col. I. c.

τὸ πλοῦτος] On this form, which Tisch. has here rightly retained, see Winer, *Gr.* § 9. 1, rem. 2, p. 76. It occurs again, Col. i. 27 (strongly supported), Eph. iii. 8, 16 (well supported), Eph. ii. 7, Phil. iv. 19, Col. ii. 2 (fairly), 2 Cor. viii. 2 (doubtfully). It is scarcely necessary to say that τὸ πλ. τῆς χάριτος is not, per Hebraismum, for 'abundans bonitas,' Grot.: compare Plato, *Euthyphr.* 13 A, τρυφῆς ὑπὸ πλοῦτος τῆς σοφίας.

8. ἡ ἐπερίσσευσεν] 'which He made to abound;' ἀφθόνως ἐτέχεν, Theoph. As there is no satisfactory instance in the N. T. of attraction taking place with a verb governing the dat. (Fritzsche's explanation of Rom. iv. 17 is more than doubtful, and 1 Tim. iv. 6, ἡς (Lachm.) is only supported by A,)((CDFGJK), and as περισσεύω,

ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ, ⁹ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ,

though used by St. Paul twenty-two times intransitively, is certainly transitive, 2 Cor. iv. 15, ix. 8, 1 Thess. iii. 12, it seems better to adopt that meaning than the intrans., with Syr., Vulg., and appy. Chrysostom. Rost u. Palm, *Lex.* s. v. cite Athen. ii. 16 (42), *περιττεύει* (τὰς ὥρας). On the apparent violations of the law of attraction in the N. T., see Winer, *Gr.* § 24. 1. obs. p. 189.

ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ] 'in all wisdom and intelligence.' There is some difficulty in (1) the meaning, (2) reference, and (3) connection of these words. It will be best to consider these separately. (1) Πᾶσα σοφία can only mean 'all wisdom,' i.e., every kind of, 'all possible wisdom,' not 'summa sapientia,' Rosenm., Eadie. Πᾶς, as Harless correctly observes, always denotes *extension* rather than *intension*, and will thus often give a concrete application to abstract nouns; e.g., Col. iv. 12: see Winer, *Gr.* § 17. 10. a, p. 132. The exx. adduced by Eadie (Matth. xxviii. 18, Acts v. 25 (23), 1 Tim. i. 15), do not in any way invalidate this principle. Σοφία and φρόνησις are not synonymous, Homb., though comp. Plato, *Symp.* 202 A: σοφία (cogn. to σάφης, sapio) denotes 'wisdom' in its general sense, κοινῶς ἀπάντων μύθησιν, Suid.: see 4 Macc. i. 16; φρόνησις ('intelligentia,' 'a right application of the φρήν,' τὸ δύνασθαι καλῶς βουλευέσθαι περὶ τὰ αὐτῷ ἀγαθὰ καὶ συμφέροντα, Aristot.), denotes the result of σοφία (ἡ δὲ σοφία ἀνδρὶ τίττει φρόνησιν, Prov. x. 23), and, like ἀποκάλυψις ver. 17, σύνεσις Col. i. 9, serves to define and limit the reference of the more general and comprehensive word. That σοφία is *theoretical*, φρόνησις *practical* (Krebs ;

comp. Aristot. *Ethics*, vi. 5, 7, Cicero, *Off.* II. 2), is too bald a distinction; for σοφία in its Christian application necessarily wears a practical aspect, and may, in this respect, be as much contrasted with γνώσις (1 Cor. viii. 1), as φρόνησις with the more nearly synonymous σύνεσις, Col. i. 9: see notes to *Translation*.

(2) The reference is to man, not God: for though φρόνησις might be applied to God (see Prov. iii. 19, Jer. x. 12, 1 Kings iii. 28), and ἐν σοφ. καὶ φρον. might, symmetrically with ἐν ἀγάπῃ ver. 4, denote the principle in which God was pleased to act, yet, (a) πᾶσῃ seems incompatible with such a reference; (b) the introduction of these attributes in reference to God disturbs the pervading reference to the Divine χάρις; (c) the analogy of Col. i. 6 (urged by Olsh.), forcibly suggests the reference to man. (3) The connection (left undecided by *Lachm.*, *Tisch.*) must, then, be that of the text. If the arguments a, b, c, be not considered valid, ἐν πᾶσῃ κ. τ. λ. must be joined with γνωρίσας, as *Griesb.* The reference to God, combined with the ordinary punctuation (De Wette), is in the highest degree unsatisfactory.

9. γνωρίσας may have a temporal reference (Meyer), without, however, necessarily implying 'postquam notum fecit,' Beza; for the aor. participle may denote an act coincident, and terminating synchronously, with the finite verb: see Bernhardy, *Synt.* x. 9, p. 383, and esp. Stalbaum, Plato, *Phædo*, 62 D. The modal reference seems, however, more natural; as γνωρίσας thus serves to explain and account for the addition of ἐν σοφίᾳ καὶ φρονήσῃ to ἐπερίσσευσεν. τὸ μυστήριον κ. τ. λ.] 'the

ην προέθετο ἐν αὐτῷ ¹⁰ εἰς οἰκονομίαν τοῦ πληρώματος

10. ἐν τοῖς οὐρανοῖς] *Tisch.* is undoubtedly right in maintaining this reading with AFGK; and appy. majority of other mss. Copt.; Chrys. Theodoret (1), Theophyl. &c. (*Rec., Griesb., Scholz., Harless, De W.*) against ἐπὶ κ. τ. λ. with BDEJ; about 40 mss.; Goth; Theodoret (1), Dam. (Ec. &c. (*Lachm., Rück., Meyer*): for, conceding that it may be grammatically correct (comp. exx. Palm u. Rost, *Lex. ἐπὶ*, II. 1, Vol. I. p. 1035), it must be said that the internal objections, that ἐπὶ is never joined in the N. T. with οὐρανός or οὐρανοί, and that ἐν οὐρανῷ and ἐπὶ γῆς (probably not without significance) are invariably found in antithesis,—are decisive: see Harless, *in loc.*

mystery of His will;’ not ‘Hebræo loquendi genere’ for *consilium arcanum*, Grot., but ‘the mystery pertaining to it.’ τοῦ θελήμ. seems rather the gen. object, i. e., ‘concerning His will’ than subject, ‘as it has its origin in,’ Eadie: see, however, Winer, *Gr.* § 30. a. obs. p. 213, Scheuerl. *Synt.* § 17. 1, p. 127. The incarnation of Christ and the redemption He wrought for us, though an actual revelation considered as a matter of fact, was a μυστήριον considered with reference to the depths of the divine will: see Olsh. *in loc.*

εὐδοκίαν] ‘good pleasure,’ as in ver. 5. Eadie refers this clause to what follows: ‘to wit, His intention according to His good pleasure to gather,’ &c. This certainly does not seem correct. Such a collocation renders the structure both doubtful and involved, and also mars the parallelism with ver. 5. Ἀσ κατὰ κ. τ. λ. formed a modal clause to προορίσας there, so it naturally qualifies γνωρίσας here.

προέθετο] ‘purposed;’ ‘proposuit,’ Vulg., not ‘præstituerat,’ Beza. In these profound clauses it seems best to preserve, as far as possible, an aoristic translation. Προτίθεσθαι only occurs in two other passages, viz., Rom. i. 13 (ethical, as here), and Rom. iii. 25 (quasi-local, ‘set forth’). The prep. is local, not temporal, as Elsner, *Obs.* Vol. II, p. 20, and more recently, Holz.: indeed it may be

doubted whether any instance of προτίθ. can be adduced in a purely temporal sense. Polyb. *Hist.* VIII. 13. 1 is not in point. ἀντὶ]

Not ἀντὶ as *Tisch.* (ed. 2). Though it is often difficult to decide between the reflexive and non-reflexive pronoun (Buttm. *Mid. Excurs.* x, p. 140), yet as a general rule, where the attention is principally directed to the subject, the former is most natural; where it is diverted by the importance of the details, the latter. Thus, in ver. 5, υλοθεσία is so distinctly the important word that αὐτὸν is sufficiently explicit; here, the connexion with προέθετο is so immediate that the reflexive form alone seems admissible.

10. εἰς οἰκονομίαν] ‘for, with a view to, the dispensation:’ εἰς is not for ἐν (Auth. Ver.), or temporal, ‘usque ad,’ Erasm. (a more justifiable translation), but indicates the purpose, intention, of the πρόθεσις; comp. Winer, *Gr.* § 53. a, p. 473. The meaning of οἰκονομία has been much debated. It occurs nine times in the N. T.; (a) in the simple sense of *stewardship*, Luke xvi. 2 sq., a meaning which Wieseler, *Chron.* p. 448, maintains even in this place. (b) In reference to the apostolic office, to the οἶκος Θεοῦ, 1 Cor. ix. 17, Col. i. 25, and (more remotely) 1 Tim. i. 4. (c) In reference to the Divine government of the world, *disposition, dispensation*; here, and ch. iii. 2, 9.

τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῇ Χριστῷ,

See *exx.* in Palm u. Rost, *Lex.* s. v. Vol. II, p. 417, and esp. Schweigh. *Lex. Polyb.* s. v. The special meanings 'dispensatio gratiae,' 'redemptionis mysterium,' scil. Christi ἐνανθρώπησις, Suicer, *Thesaur.* s. v. (comp. Valesius, Euseb. *Hist.* I. 1, Petav. *de Incarn.* II. 1, Vol. IV. p. 110), which were probably deduced from the whole clause, cannot be admitted as explanations of the simple word. The article is not required: see Winer, *Gr.* § 18. 2. b, p. 142. τοῦ

πληρώματος τῶν καιρῶν] 'of the fullness of the times'; τὸ πλήρωμα τοῦ χρόνου, Gal. iv. 4. Πλήρωμα indicates that moment which completed, and, as it were, filled up the ordained καιροί (time estimated in reference to the epochs in the Divine government) which preceded the birth of Christ: πλήρ. τῶν καιρ. ἡ παρουσία αὐτοῦ ἦν, Chrys.; comp. Usteri, *Lehrb.* II. 1, p. 83. In the nearly synonymous expression, πληρώσις ἡμερῶν, Dan. x. 3, Ezek. v. 2, the completion is estimated relatively to the act, rather than to the exact moment that made the remaining temporal void full: see notes on Gal. iv. 4. The genitival relation of these words to οἰκονομία is very obscure. Πληρώμ. κ. τ. λ. cannot be the object-gen.; for, as Meyer justly observes, the πλήρωμα may be said ἐλθεῖν (Gal. I. c.), but not οἰκονομεῖσθαι. Nor can it be epexegetic (Harless, compare Scheuerl. *Synt.* § 12. 1, p. 82), for an essentially temporal conception can scarcely be an epexegetis of an ethical notion. The gen. seems a gen. of the characterizing quality (Scheuerl. § 16. 3, p. 115), which, especially in local and temporal reference, admits considerable latitude of application: see *exx.* Winer, *Gr.* § 30. 2, p. 214: comp.

Hartung, *Casus*, p. 27. Οἶκον. τοῦ πληρ. κ. τ. λ. will then be not merely 'the full-timed dispensation,' Eadie, but more exactly, 'the dispensation that was characterized by, that was to be set forth in, the fullness of time,' 'propria plenitudini temp.' Calvin: comp. Jude 6, κρῖσις μεγάλης ἡμέρας. It is not implied that the οἶκον. was co-existent with the καιροί and continually characterized by the πλήρωμα (Stier), but that it was so when it came into action.

ἀνακεφαλαιώσασθαι] 'to gather up again together,' 'summam recolligere,' Beza; not dependent on προέθετο, but epexegetic infinitive, defining the nature and purpose of the πρόθεσις; comp. I Thess. iv. 4. The article is not necessary, see Winer, *Gr.* § 45. 1. obs. p. 369, compare Madvig, *Synt.* § 144.

The meaning of this word, connected as it here is with the counsels of Omnipotence, must be investigated with the most anxious care. Viewed simply, κεφαλαιώσασθαι (συντομῶς συναγαγεῖν, Hesych.), is 'summam colligere,' Thucyd. III. 67, VI. 91, VIII. 53: ἀνακεφαλαιώσασθαι 'summam (sibi) recolligere,' comp. συγκεφαλαιώσασθαι ('in brevem summam contrahere'), Polyb. *Hist.* III. 3. I, I. 66. II, &c.; see Schweigh. *Lex. Polyb.* and Raphel, *in loc.* Viewed in connection with the context, two important questions arise. (1) Is there any allusion to Christ as the κεφαλὴ (Chrys.)? In a writer so profound as St. Paul this is far from impossible. The derivation of the word, however, (κεφάλαιον not κεφαλὴ), St. Paul's use of it in its common meaning, Rom. xiii. 9, and most of all the context, which points to a union 'in Christo,' not 'sub Christo,' Beng.,—to His atonement rather than his Sovereignty (Col. II. 10), render it improbable.

τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ, ¹¹ ἐν ᾧ
καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ

(2) What is the force of *ἐν*? From Rom. 1. c. (see Fritz.) it has plausibly been considered latent; still, as even there this is very doubtful (see Meyer *in loc.*), it must not here be lightly passed over. What, then, is this force? Obviously not simple *repetition*; nor again (from reasons above) summation *upwards*, in reference to Christ as the Head (*σύνδεσμον ἑνωθεν ἐπιεικμενον*, Chrys.), but *re-union, re-collection*, a 'partium divulsarum conjunctio' in reference to a state of previous and primal unity: so far, then, but *so far only*, a 'restoration' (Syr., Vulg.) to that state; comp. Beng. *in loc.* The force of the middle voice must also, appy., not be overlooked.

τὰ πάντα may imply 'all intelligent beings' (comp. notes on Gal. iii. 22), but, on account of the clauses which follow, is best taken in its widest sense of 'all things and beings,' Meyer. τὰ ἐν τοῖς οὐρανοῖς κ. τ. λ.] Without entering into the profound questions which have been connected with these words, it may be said,—that as on the one hand all limiting interpretations, e.g., Jews and Gentiles, Schoettg., ἀγγέλους καὶ ἀνθρώπους, Chrys., the world of spirits and the race of men, Meier, are opposed to the generalizing neuter (Winer, *Gr.* § 27. 4, p. 204), and the comprehensiveness of the expressions; so, on the other hand, any reference to the redemption or restoration of those spirits (Crellius), for whom our Lord Himself said τὸ πῦρ τὸ αἰώνιον (Matth. xxv. 4) was prepared, must be pronounced fundamentally impossible: comp. Bramhall, *Castigations*, &c., disc. II, Vol. IV, p. 354 (Angl. Cath. Lib.). The remarks of Olah. on this passage are much to be deplored. ἐν αὐτῷ]

is not added merely 'explicationis causâ,' Herm. *Viger.* 123 b. 5, but with force and emphasis (see Jelf, *Gr.* § 658), to bespeak attention to the everlasting truth, that 'in Christ, *yea, in Him*, in the man Christ Jesus all things, celestial and terrestrial, were to be reunited.' At the same time it forms a natural transition to the following relative.

11. καὶ ἐκληρώθημεν] 'we were also chosen as his inheritance,' Καὶ obviously qualifies ἐκληρ., not the unexpressed pronoun, as Vulg. and Auth. Ver. This ascensive force may sometimes be expressed by 'really,' see Hartung, *Partik.* καὶ, 2. 7, p. 132 sq.; the exact shade of meaning, however, will be best defined by a consideration of the exact tenor and *tacit comparisons* of the context: see Klotz, *Devar.* Vol. II. p. 636.

Passing over the more obviously untenable interpretations of Bretsch., Wahl, Koppe, and others, we find four translations of ἐκληρώθημεν 'which deserve attention: (a) Pass. for middle; *we have obtained an inheritance*, Auth. Ver., Conyb. and Hows.: comp. Elsner, *Obs.* Vol. II. p. 204. This, however, is not fairly substantiated by the citations adduced, and is distinctly at variance with the significant passives which prevail throughout this profound paragraph in reference to man. Even προσκληρώθησαν, Acts xvii. 4, is best taken passively: Winer, *Gr.* § 40. 2, p. 303. (b) Simple pass.; *sorte vocati sumus*, Vulg., Syr. (1 Sam. xiv. 41, see exx. in Elsner, *l. c.*); i. e. 'as though by lot,' in allusion to the sovereign freedom of God's choice; κλήρου γενομένου ἡμᾶς ἐξελέξατο, Chrys.; this, however, is seriously at variance with St. Paul's modes of

πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,
 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ, τοὺς προηλ-

thought, and the regular forms of expression (καλεῖν, ἐκλέγεσθαι) which he uses on this subject: see Harless, and Meyer, in *loc.* (c) Passive, deponentially used, like πιστεύομαι, μαρτυροῦμαι (comp. ἀποροῦμαι, Gal. iv. 20), &c.: see Winer, *Gr.* § 40. 1, p. 302, Bernhardt, *Synt.* p. 341:—in *hereditatem adsciti sumus*, Grot. 2, Harl., Meyer; 'were enfeoffed,' Eadie; with allusion to Josh. xiv. 1 sq., and reference to the κληρος τῶν ἁγίων, Col. i. 12. (d) Pass., in a special sense; 'eramus facti hereditas (Domini),' Beng., Hammond (miscited by De W.), i. e. λαὸς ἐκκληρος, Deut. iv. 20; see ix. 29, xxxii. 9. Between (c) and (d) it is extremely hard to decide. While both present some difficulties, (c) in point of structure, (d) in the special character of its meaning, both still harmonize admirably with the context, the former in its allusion to κληρονομία, ver. 13, the latter with reference to περιποίησις, ver. 14. The particle καί, however, seems to strike the balance in favour of (d); its true ascensive force being most perceptibly felt in the gentle contrast it suggests between the general ἐκλογή and the more specially gracious κλήρωσις: 'we were not only chosen out, but chosen out as a λαὸς ἐκκληρος;' εἶπεν, ἐξελέξατο ἡμᾶς, ἀνωτέρω ἐνταῦθα φησιν, ἐκληρώθημεν, Chrys. βουλὴν τοῦ θελήματος] 'the counsel of His will,' 'consilium voluntatis,' Vulg. This assertion of the unconditioned and sovereign will of God is appropriately introduced after ἐκληρώθημεν; ὥστε οὐκ ἐπειδὴ Ἰουδαῖοι οὐ προσεῖχον, διὰ τοῦτο τὰ ἔθνη ἐκάλεσεν, οὐδὲ ἀναγκασθεῖς, Chrys. Βουλὴ θελήματος is not pleonastic, or expressive of 'consilium liberrimum,' Beng., but repre-

sents the Almighty Will as displaying itself in action; θέλημα designating the will generally, βουλὴ the more special expression of it. The distinction of Buttmann (*Lexil.* s. v. § 35, comp. Tittm. *Synon.* p. 124 sq.), that 'βούλομαι is confined to the inclination, θέλω to that kind of wish in which there lies a purpose or design,' does not seem generally applicable to the N. T. (see Matth. i. 19, and comp. 1 Cor. iv. 5 with Eph. ii. 3), and probably not always to classical Greek; see Pape, *Lex.* s. v. βούλομαι, Vol. I. p. 383.

12. εἰς τὸ εἶναι κ. τ. λ.] 'that we should be, &c.:' final cause of the κλήρωσις. Harless has maintained, with considerable ingenuity, the dependence of this clause on προορισθέντες, and the connexion of εἶναι with προηλπίκτας, but has been fairly answered by Meyer. The usual construction seems perfectly satisfactory; εἰς τὸ κ. τ. λ. depends on ἐκληρ., and τοὺς προηλπικ. forms an opposition to ἡμᾶς. The reference of the pronoun is somewhat doubtful. Up to the present verse, ἡμεῖς has designated the community of believers, Jews and Gentiles. It would seem most natural to continue it in the same sense; the meaning, however, assigned to ἐκληρ., that of προηλπ., and most of all the opposition καὶ ὑμεῖς (which De Wette does not invalidate by ref. to ch. ii. 1, Col. i. 8), seem convincingly to prove that ἡμεῖς refers especially to Jewish Christians, ὑμεῖς to Gentile Christians. Chrys. has not expressed this, but the citation in the last note would seem to imply distinctly that he felt it. τοὺς προηλπικ.] 'inasmuch as we have, or we, I say, who have before hoped.' On the force of the article with the

πικότας ἐν τῷ Χριστῷ¹³ ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν

part. in specifying 'is qui,' 'quippe qui,' see Winer, *Gr.* § 19. 1. c, p. 153. The prep. πρὸ has received many different explanations, several of which, e. g. πρὶν ἢ ἐπιστῆ ὁ μέλλων αἰών, Theoph., 'qui priores speravimus,' Beza, 'already, prior to the time of writing,' Eadie—appear to have resulted rather from preconceived opinions of the reference of ἡμεῖς, than from a simple investigation of the word. As προορίζω, ver. 5, implies an ὁρισμὸς before the object of it appeared, so προελπίζω seems to imply an exercise of ἐλπίς before the object of it, i. e. Christ, appeared. The *perf.* part. (which may frequently be translated as a pluperf., Winer, *Gr.* § 46. 7, p. 408) indicates that the action which is described as past still continues, see exx. Winer, § 41. 4, p. 315.

ἐν Χριστῷ denotes the object *in whom* the hope was placed; 1 Cor. xv. 9. Εἰς Χριστὸν is by no means required (Holzh., Eadie); to have hoped *in Christ* was a higher characteristic than to have directed hope *towards Christ*, and designated them as more worthy exponents of the praise of God's glory: comp. Stier, p. 112, 114.

13. ἐν ᾧ κ. τ. λ.] The construction of this verse is somewhat doubtful. A finite verb is commonly supplied, either from ἐκκληρώθημεν, ver. 11, or προηλπικότες. If from the former (Harless), it would now limit ἐκκληρ. to the Gentile Christians, which formerly referred to both them *and* Jewish Christians: the regression, too, would seem unduly great. If from the latter, προηλπικατε (not ἠλπικατε, Beza) must be supplied, which would imply what was contrary to the fact. Meyer supplies the verb subst. 'in whom ye

are'—a singularly frigid interpretation. It can scarcely be doubted that we have here an 'oratio suspensa' (Beng.), in which the second ἐν ᾧ does not refer to a fresh subject (Mey.), but is simply resumptive of the first. The full force and meaning of this anacoluthon have scarcely been sufficiently expanded. Καὶ ὑμεῖς directs the attention to the contrast between the pronouns; ἀκούσαντες κ. τ. λ. suggests a further reference to those who had hoped on less convincing evidence; ἐσφραγ. κ. τ. λ. now might have followed: still, was so important a clause to follow at once on ἀκούσ. ? ἀκόμ must be expanded into something more vital before it could be so blessed. Καὶ πιστ. then follows at once with all the ascensive force of καὶ (which Scholefield, *Hints*, p. 98 (ed. 3) somewhat obscures), and thus, far from becoming 'entbehrlich' (Mey.), is truly a necessary and vital member of the sentence.

Ἐν ᾧ may be joined with πιστεύσαντες (Mark i. 15) as well as ἐσφραγ. (Scholefield.), but as πιστεύειν ἐν τινι is not used by St. Paul, and as ἐν ᾧ in ver. 11 is not joined with the participle but the finite verb, it seems best, in this somewhat parallel verse, to preserve the same construction: see Rück., and Harl. *in loc.* Verbal symmetry might suggest a resumption by means of καὶ ὑμεῖς (Mey.), but the importance of the thoughts overrules the mere collocation of the words.

τὸν λόγον τῆς ἀληθείας] 'the word of truth,' not the gen. of apposition (Harless), but the gen. *substantiæ*; see Scheuerl. *Synt.* § 12. 1, p. 82, Hartung, *Causis*, p. 21. The truth did not only form the subject (Mey.), but was its very substance and essence. The remark of Chrysa. is thus perfectly in

ὃ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ¹⁴ ὅς ἐστιν ἄρραβὼν τῆς κληρονομίας

point, τῆς ἀληθείας, οὐκέτι τὸν τοῦ τόκου, οὐδὲ τὸν τῆς εἰκότος.

τὸ εὐαγγέλιον κ.τ.λ.] The genitival relation is not perfectly similar to that above. Τῆς σωτηρίας is rather a gen. of the [literary] contents, referable, perhaps, to the general category of the gen. *possessivus*; 'the Gospel (τὸ κήρυγμα, Chrys.) which turns upon, which reveals salvation;' see Bernhardt, *Synt.* III. 44, p. 161, Scheuerl. *Synt.* § 17. 1, p. 126. Compare also Col. i. 5, where a second gen. (probably appositive, or 'of identical idea,' Bernhardt, III. 36. a, p. 143) is appended: see Schleierlein, § 17. 2, p. 128.

πιστεύσαντες is not present (Eadie), and contemporaneous with ἐσφραγ. (Harl.), but antecedent; comp. Acts xix. 2, and see Usteri, *Lehrb.* II. 2. 2, p. 267. The ordinary sequence, as Meyer observes, is (a) Hearing; (b) Faith, which of course implies preventing grace; (c) Baptism; (d) Communication of the Holy Spirit: compare together, esp. Acts ii. 37 (a, c, d); viii. 6, 12, 17 (a, b, c, d); xix. 5, 6 (c, d). Acts x. 44 (d, c) and perhaps ix. 17 are exceptional cases.

ἐσφραγίσθητε] 'were sealed;' τὴν βεβαίωσιν ἐδέξασθε, Theodor. Mops.: see Suicer, *Thesaurus*, s. v. Vol. II. p. 1197. The seal of the Spirit is that blessed hope and assurance which the Holy Spirit imparts to our spirit, *ὅτι ἐσμὲν τέκνα Θεοῦ*, Rom. viii. 16: see esp. Bull, *Disc.* III. p. 397 (Engl. Works, Oxf. 1844). Any purely objective meaning in reference to heathen (Grot.) or even Jewish customs (Schoettg. *Hor.* Vol. II. p. 508, comp. Chrys.) seems here very doubtful: ἡ σφραγίς is undoubtedly used by eccl. writers simply for Baptism (Grabe, *Spicil.* Vol. I. p. 331 sq., comp. Rom.

iv. 11), but any special reference of this nature would not appear in harmony with the context.

τῷ Πνεύματι τῆς ἐπαγγελίας] The genitival relation has here again received different explanations. The simple meaning derived from the most general use of the gen., as the case of *ablation* (Donalds. *Gr.* § 448), the 'whence-case' (Hartung, *Casus*, p. 12) requires but little modification. Τὸ Πν. τῆς ἐπ. is, 'the Spirit which came from, i. e. was announced by, promise;' *ὅτι κατὰ ἐπαγγ. αὐτὸ ἐλδ-βομεν*, Chrys., or as Theoph. 1, still more literally, *ὅτι ἐξ ἐπαγγ. ἐδόθη*: so in effect Syr. The active sense, *ὅτι βεβαίωται τὴν ἐπαγγελ.* Theoph. 2, is grammatically doubtful (as there is no such verbal basis in Πνεῦμα; comp. Scheuerl. *Synt.* § 17. 1, p. 126), and is exegetically unnecessary, as the idea of *βεβαίωσις* lies in *ἐσφραγίσθητε*. See Suicer, *Thesaur.* Vol. II. p. 1767, and comp. notes on Gal. iii. 14.

τῷ ἁγίῳ marks, with solemn emphasis, Him by whom they were sealed—Him whose essence was holiness—the personal Holy Spirit of God.

14. ὅς] As the noun in the epexegetical clause (ὅς—*ἐστὶ*) gains a prominence by being not only an explanation or amplification (ch. i. 23), but a *definition* and *specification* of that in the antecedent, the relative agrees with it in gender: see esp. Winer, *Gr.* § 24. 3, p. 192, Madvig, *Synt.* § 98. b. 'Oς need not therefore be referred to Christ (Polycarp, *Phil.* § 8), nor indeed to the personal nature of the Holy Spirit (John xiv. 26), as τὸ Πν. in its most distinct personal sense is invariably used with the neuter relative; compare the collection of exx. in Bruder, *Concordance*, s. v. ὅς,

ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

I ever give thanks

and pray that ye may be enlightened to know the hope of His calling, the riches of His inheritance, and the greatness of His power, which was especially displayed in the resurrection and supreme exaltation of Christ.

15 Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ'

II. ἀρραβόν (2 Cor. i. 22, v. 5), ἡλῶ (Gen. xxviii. 17 sq.) arrhabo (Plaut. *Most.* III. i. 3, *Rud.* Prol. 45), a word probably of Phœnician origin (Gesén. *Lex.* s. v.), denotes (1) a portion of the purchase money, an earnest of future payment, πρόδομα, Hesych., ἡ ἐπὶ ταῖς ὥναις παρὰ τῶν ὠνουμένων διδομένη προκαταβολή, *Etym. M.*; (2) *pignus*, Vulg.; see esp. Kypke, *Obs.* Vol. II. p. 239. The word has here its primary meaning: the gifts and *υλοθεσία*, of which the Spirit assures us now, are the earnest, the ἀπαρχή (Basil) of the κληρονομία (ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ, ch. v. 5) hereafter; see Rom. viii. 23. Christ, somewhat similarly, is termed the ἀρρ. τῆς ἀναστροφῆς ἡμῶν, *Constit. Apost.* v. 6: see Suicer, *Thesaur.* s. v. Vol. I. p. 512.

εἰς ἀπολύτρωσιν κ. τ. λ.] 'for the redemption of the purchased possession.' The explanations of these difficult clauses are very varied. Passing over those founded on questionable constructions, whether by participial solution (Koppe, Wahl), apposition (ἀπολύτρ. i. e. περιτ., comp. Chrys., Theophyl. i.), conjunction (ἀπολ. καὶ περιτ., comp. Holz.), or virtual antiptosis (περιτ. τῆς ἀπολ. Beza, Steph. *Thesaur.* s. v. περιτ.), we will notice (1) the probable meaning of the words, (2) the probable connexion of the clause with the sentence. (1)

'Ἀπολύτρωσις, a word always (e. g. ch. iv. 30, Rom. viii. 23), and here especially, modified by the context, appears to denote the final and complete redemption (ἡ καθαρὰ ἀπολ. Chrys.) from sufferings and sins, from Satan

and from death: comp. Usteri, *Lehrb.* II. I. 1, p. 106, Neand. *Planting*, Vol. I. p. 456). Περιποίησις is much more obscure; its etymological form and syntactic use (comp. 1 Thess. v. 9, 2 Thess. ii. 14, Heb. x. 39) suggest an active and abstract interpretation, Beng.; but this the genitival relation with ἀπολύτρ. renders wholly untenable. The same may be said of the concrete passive explanation 'hæreditas acquisita,' Calov., even if that expl. be demonstrable. The most ancient interpretation (Syr.), according to which ἡ περιτ. = οὐ περιποιηθέντες, i. e. λαὸς εἰς περιτ. 1 Pet. ii. 9 (comp. Isaiah xliii. 21, and esp. Mal. iii. 7), and is a Christian application of the נִיחַי הָאֵר, the λαὸς περιούσιος LXX, of the Old Testament, is on the whole most satisfactory. The objection that περιτ. is never absolutely so used is of weight, and is not to be diluted by a forced reference to αὐτοῦ (Mey.); still, while the exx. adduced show such a meaning to be possible, the context, and esp. the genitival relation, render it in a high degree probable. The discussions of the other interpretations by Harless and the comments of Stier (p. 129) on ἀπολύτρ. will repay perusal. (2) *Connexion*: εἰς may be joined with ὅς ἐστιν κ. τ. λ. (Tisch., Rück.) in a temporal sense, 'until,' Auth. Ver., but much more probably belongs to ἐσφραγίσθητε. Εἰς ἀπολ. is thus a clause co-ordinate with εἰς ἔπαινον κ. τ. λ., the former expressing the final cause in reference to man, the latter in more especial and ultimate reference to God.

15. διὰ τοῦτο καὶ γὰρ] The exact

ὡμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς

reference of these words is doubtful. Harless after Chrys. refers διὰ τοῦτο to the whole paragraph; as, however, the Ephesians are first specially addressed in ver. 13 (καὶ ὑμεῖς), it seems best, with Theophyl., to connect διὰ τοῦτο only with ver. 13, 14. Κἀγώ ('I also, I too,' not 'I indeed,' Eadie), is thus faintly corresponsive with καὶ ὑμεῖς, and hints at the union in prayer and praise which subsisted between the Apostle and his converts. De Wette refers καὶ to διὰ τοῦτο, adducing Col. i. 9, but this example (comp. ver. 4 with ver. 9) certainly confirms the strict union of particle and pronoun. Eadie and Bretschneider cite Rom. iii. 7, 1 Cor. vii. 8, xi. 1, Gal. iv. 12, 1 Th. iii. 5, &c., but in all these instances καὶ has its full and proper comparative force: see Klotz, *Devar.*, Vol. II. p. 635. ἀκούσας] All historical arguments (ὡς μηδέπω θεωρήμενος αὐτοῖς, noticed, but rejected by Theodoret) derived on the one hand from pressing the meaning of the verb (De W.) or, on the other, the improbable (Winer, *Gr.* § 45. 5. b. 1, notes on Gal. v. 24) frequentative force of the tense (Eadie) must be pronounced extremely precarious. St. Paul certainly uses ἀκούσας, Col. i. 4, in reference to converts he had not seen; but this alone would not have proved it, and thus does not prevent our here referring ἀκούσας to the progress the Ephesians had made in the four or five years since he had last seen them: see Wieseler, *Chronol.*, p. 445, Wiggers, *Stud. u. Krit.* 1841, p. 431 sq. τὴν καθ' ὑμᾶς πίστιν is commonly regarded as a mere periphrasis for τὴν ὑμετέραν π., or rather τὴν π. ὑμῶν, the possessive ὑμέτερος (comp. ἡμέτ.) being used sparingly (only four times) in St.

Paul's Epp. It must be admitted that later writers appear to use κατὰ with acc. as equivalent to possess. pronoun or gen., see Bernhardt, *Synt.* v. 20. b, p. 241, Winer, *Gr.* § 22. 7. obs. p. 178; still, as St. Paul uses ἡ πίστις ὑμῶν at least seventeen times, and ἡ καθ' ὑμ. π. only once, there would seem to be a distinction, the latter (κατὰ distributive) probably denoting the faith of the community viewed objectively, 'the faith which is among you;' the former the subjective faith of individuals: see Harless and Stier *in loc.* Compare John viii. 17, τῷ νόμῳ τῷ ὑμετέρῳ (addressed to Pharisees), with Acts xviii. 15, νομοῦ τοῦ καθ' ὑμᾶς (in reference to Jews in Achaia), which seem to convey a parallel distinction, and at any rate to invert the supposition of Eadie, that ἡ καθ' ὑμ. π. denotes more distinctive, characteristic possession than the former. ἐν τῷ Κυρίῳ] The omission of the article gives a more complete unity to the conception, as it were, 'Christ-centered faith:' compare with this the subsequent clause, τὴν ἀγάπην τὴν κ. τ. λ., where the article seems inserted to convey two momenta of thought, love generally, further defined by that amplitude (οὐ τοὺς ἐπιχωρίους, φησὶ, μόνον, Chrys.) which is its true Christian characteristic. As a general rule, it may be observed, that when the defining prepositional clause is so incorporated with (e.g. ch. ii. 11),—appended to (Col. iv. 8),—or, as here, structurally assimilated (πίστις (πιστεῖν) ἐν, comp. ch. iii. 13, Rom. vi. 4) with the subst. it defines as to form only a single conception, the article is correctly omitted: see Harless *in loc.* and Winer, *Gr.* § 19. 2, p. 155.

πάντας τοὺς ἁγίους, ¹⁶ οὐ πάνομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ¹⁷ ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ

16. *μνείαν ὑμῶν ποιούμενος*] So *Tisch.* with D***EJK (FG g, transpose ὑμῶν and ποιούμε.) great majority of mss.; majority of Vv; Chrys. Theodoret. Dam. and others; Hieron. Ambrosiaster (*Rec., Griesb., De W.* (e sil.), *Scholz*). The omission of ὑμῶν is supported by ABD* (not C, Eadie; this is one of its lacunæ); about 10 mss. d, e, Goth; Hil. (*Rück., Lachm., Mey.*, approved by *Mill*, *Prolegom.* p. 144^f). External evidence would thus seem to preponderate in favour of the insertion. Still the difference of the position of ὑμῶν in the inserting MSS., the necessarily doubtful evidence of the inserting Vv, and the appy. greater probability of the explanatory insertion than the accidental omission, render the decision very doubtful. Internal evidence derived from comparing 1 Thess. i. 2 (Rom. i. 9, Phil. iv., are not in point, as no ὑμῶν or σοῦ precedes), where the insertion is well supported, is in favour of the insertion. I retain, therefore, though not with full confidence, the reading of Tischendorf.

16. οὐ πάνομαι εὐχαριστῶν] In this simple and well-known formula the article points to a state supposed to be already in existence: see Winer, *Gr.* § 46. 1, p. 395 sq. Scheuerl. *Synt.* § 45. 5, p. 481. In many verbs (e.g. *αἰσχύνομαι*, Luke xvi. 3) this distinction between part. and inf. may be made palpable; in others, as in the present case, the verb is such as rarely to admit any other idiomatic structure; Herm. *Viger*, No. 218. The criticism of Eadie is therefore here doubtfully applied. *μνείαν ὑμῶν κ. τ. λ.*] Limitation, or rather specification of the further direction of the εὐχαριστία: comp. 1 Thess. i. 2, Philem. 4. *ἐπὶ* is not simply and crudely temporal, 'at the time of my prayers,' Eadie, but retains also that shade of local reference of which even the more distinctly temporal examples are not wholly divested: see Bernhardt, *Synt.* v. 23. a, p. 246. The prep. thus serves to express the concurrent circumstances and relations in which, and under which an event took place; see Winer, *Gr.* § 51. g, p. 450.

17. *ἵνα*] The exact meaning of

this particle is here somewhat doubtful. The uses of *ἵνα* in the N. T. appear to be three,—(1) *Telic*; the primary and principal meaning, and never to be given up except on the most distinct counter-arguments. (2) *Hypotelic*; occasionally, especially after verbs of entreaty (not of command), the subject of the prayer being blended with, and even in some cases obscuring the purpose of making it: see esp. Winer, *Gr.* § 45. 9, p. 388 sq. (3) *Ecbatic*; in a few cases, due, perhaps, more to what is called 'Hebrew teleology' (i.e. the reverential aspect under which the Jews regarded prophecy and its fulfilment) than grammatical depravation: comp. Winer, *Gr.* § 57, p. 537 sq. After maturely weighing the evidence adduced by Winer and others, few, perhaps, will hesitate to characterize Fritzsche's and Meyer's strenuous denial of (2) and (3) as perverse, and the criticism of Eadie, who admitting (3), denies (2) after verbs of entreaty, as somewhat illogical. In the present case, the telic use of *ἵνα* (Winer, § 57. 8, p. 543) in the dis-

τῆς δόξης, δόφῃ υμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν

tinctly parallel passage; Philem. 6, is a reasonable argument for use (1); the presence, however, of the opt. δόφῃ after the pres.—hoped for, dependent realization, Klotz, *Devarius*, Vol. II. p. 122, Bernhardt, *Synt.* xi. 11, p. 407—inclines us here and ch. iii. 16, to the secondary telic use: comp. Winer, § 42. 1. obs. p. 336. On the late and incorrect form δόφῃ for δόῃ, see Lobeck, *Phryn.* p. 345, Sturz *de Dial. Maced.* p. 52. ὁ Θεὸς τοῦ Κυρίου] See John xx. 17. 'Deus ejus est quia ex eo natus in Deum est,' Hilar. *de Trin.* iv. 35, p. 96. The somewhat contorted explanations of this and the following clause, cited in Suicer, *Thes.* Vol. I. p. 944, may be dispensed with if this only be observed, that 'the word *God* was never looked upon as a word of office or dominion, but of nature and substance,' Waterland, *Sec. Def.* Qu. II. Vol. II. p. 399. The admirably perspicuous distinctions of the same author, in *Answer to Pref.* Vol. II. p. 415, deserve perusal. ὁ πατὴρ τῆς δόξης] 'the father of glory,' comp. Psalm xxviii. 3, Acts vii. 2, 1 Cor. ii. 8, Heb. ix. 5; gen. of characteristic quality, see Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 2. b, p. 268. It is singular that a mere adjectival resolution (Rückert), or a poetical and less usual meaning of πατήρ (sc. 'auctor,' Job xxxviii. 28, probably James i. 17, and perhaps Heb. xii. 9, but see context, not 2 Cor. i. 3 [Eadie], see De W., and Mey.) should so generally have been adopted instead of this simple and grammatical explanation. The use of πατήρ was probably suggested by the foregoing mention of our Lord, while the qualifying gen. δόξης serves appropriately to carry on the reference

to the eternal glory of God which pervades the whole of the first paragraph. The reference, then, of δόξα to the glorified humanity (Stier), or divine nature (Athan., Greg. Naz., see Suicer, *Thesaur. l. c.*) of Christ is by no means necessary. Πνεῦμα σοφίας κ. τ. λ.] 'the Spirit of wisdom and revelation;' the characterizing genitives denote the special forms and peculiar manifestations in which the Apostle prayed for the gift of the Spirit to his converts. Compare Rom. i. 4, 2 Cor. iv. 13, 2 Tim. i. 7, see notes on Gal. vi. 1, and on the omission of the article with Πνεῦμα, *ib.*, Gal. v. 5. The favourite subjective and objective distinctions of Harl., viz. that σοφ. is the subjective state, ἀποκλ. the objective medium, are not necessary, nor even as the order (state to means, not *vice versa*) suggests, logically satisfactory. Σοφία is simply the general gift of illumination; ἀποκλ. the more special gift of insight into the divine mysteries. ἐν ἐπιγνώσει αὐτοῦ] 'in agnitione, (or rather cognitione) ejus (Dei),' Vulg. 'En is not for eis (Grot., Wolf) or did (Beza), but marks, as it were, the sphere in which the action takes place; 2 Pet. i. 2, see esp. Winer, *Gr.* § 52. a, p. 462. The knowledge of God was to be the sphere, the circumambient element in which they were to receive wisdom and revelation. 'En ἐπιγν. thus belongs to the whole preceding clause, not specially to ἀποκλ., which would interfere with the parallelism of ver. 15 and 16, πνεῦμα κ. τ. λ. being symmetrical with πεφωρ. κ. τ. λ., ἐν ἐπιγν. with εἰς τὸ εὐθένα. The ἐν in ἐπιγνώσει does not so much imply addition (Eadie) as intensiveness, sc. 'cognitio accurata et certa,' Bretschn., *erkenntniss*; comp. 1 Cor.

ἐπιγνώσει αὐτοῦ, ¹⁸ πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπὶς τῆς

xiii. 12, and see Palm u. Rost, *Lex.* s. v. ἐπί, iv. c. 5.

18. πεφωτισμένους τοὺς ὀφθαλμοὺς] 'having the eyes of your heart enlightened.' Three constructions are here possible: (a) Accus. absolute, πεφωτισμένους agreeing with ὀφθαλμοὺς, Peile, Eadie. (b) Accusative clause after δὲ, καὶ being omitted to give the clause an emphatically appositional aspect; see Harless and Stier. (c) Participial anacoluthon; πεφωτ. referring to ὑμῶν, and τοὺς ὀφθαλμοὺς being accus. of limiting reference, Winer, *Gr.* § 32. 5. 6, p. 262, Madvig, *Synt.* § 31, comp. Hartung, *Casus*, p. 62. Of these, (a) is grammatically doubtful, for though such accusatives undoubtedly do exist, esp. in later writers,—see Wannowski's elaborate treatise *de Construct.* Abs. iv. 5, p. 146 sq.,—still they far more generally admit an explanation from the context; see Winer, § 32. 7, p. 263, and comp. Bernhardt, *Synt.* III. 30, p. 133. (b) is also grammatically doubtful, on account of the presence of the article (Bengel), and exegetically unsatisfactory, 'enlightened eyes' rather defining the effect of the Spirit than forming any sort of apposition to It; see Meyer *in loc.* In (c) the connexion of the accusatives is less simple, but the other syntactic difficulties are but slight, as a permutation of case, esp. in participial clauses, is not uncommon in the N. T. (e.g. Acts x. 13, Winer, § 64. II. 2, p. 620), nor without distinct parallel in classical Greek; see exx. in Wannowski, iv. 6, p. 169 sq., Jelf, *Gr.* § 711. The appended clause thus serves to define the result of the gift of the Spirit (comp. Phil. iii. 15, 1 Thess. iii. 13, Winer, *Gr.* § 66. III. h, p. 680), and

owing to the subsequent inf., which expresses the purpose of the illumination, not unnaturally lapses into the accusative. τίς] 'what.' There appears no reason to adopt in this verse either a qualitative ('cujusnam naturæ,' Wahl, Harl.), or, what is more doubtful, a quantitative (ποταπή, πόση, Holz., Stier) translation. The article with ἐλπίς and πλοῦτος only serves to point them out as well-known and recognised, being indirectly alluded to throughout the preceding paragraph; comp. Bernhardt, *Synt.* VI. 27, p. 324, Stalb. Plato, *Crit.* 43 c. ἡ ἐλπίς κ. τ. λ.] 'the hope of His calling,' i. e. the hope which the calling works in the heart; κλήσεως being gen. of the *causa efficiens*, Scheuerl. *Synt.* § 17, p. 125. 'Ἐλπίς is thus not objective, τὸ ἐλπίζόμενον (Olsh., Eadie), a meaning which the exx. cited by Stier, viz. Rom. viii. 24, Gal. v. 5, Col. i. 5, Tit. ii. 13, Heb. vi. 18, do not satisfactorily substantiate, but retains its usual subjective meaning. 'Ἐλπίς, like πίστις, is probably occasionally used in an objective aspect ('objectivirt'), as 'the grounds, the state of hope,' but just as πίστις is not used in the N. T. for 'religio Christiana' (see notes on Gal. i. 23), so it is very doubtful whether ἐλπίς ever amounts to 'res sperata,' as asserted by Suicer, *Thesaur.* s. v. Vol. I. p. 1095. ἐν τοῖς ἁγίοις] 'among the saints,' a semilocal clause appended to τίς (ἐστὶν) ὁ πλοῦτος κ. τ. λ., defining the sphere (the whole community of the faithful, comp. Acts xx. 32, xxvi. 18) in which the πλοῦτος τῆς δόξης τῆς κληρ. is peculiarly found, felt, and realized: comp. Col. i. 27, and see Meyer, *h. l.* Harless connects ἐν τοῖς ἁγίοις with κληρον.

κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, ¹⁹ καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ

αὐτοῦ, an interpretation exegetically tenable (see Stier *in loc.* p. 161 sq.), but, on account of the omission of the article, grammatically doubtful. For as the former clause contains a defined and self-subsistent idea (not merely κληρον. ἐν κ.τ.λ. Job xlii. 15, &c., but κληρον. αὐτοῦ, sc. Θεοῦ, a very distinct expression), the latter cannot be regarded supplemental and thus legitimately anarthrous (comp. *note*, ver. 15). If, however, ἐν τοῖς ἁγ. be immediately connected with the unexpressed ἐστὶ, the omission of the article will be less sensibly felt; comp. Winer, *Gr.* § 19. 2. b, p. 155. There is thus also a harmony in the three clauses: the first, ἐλπὶς κ.τ.λ. is stated generally, the second, πλοῦτος κ.τ.λ., is more nearly specialized by ἐν τοῖς ἁγ., the sphere in which it is found; the third, τὸ ὑπερβάλλον κ.τ.λ., by εἰς ἡμᾶς, the living objects towards whom it is, and will be, exercised.

19. καὶ τί] Scil. ἐστὶ; Chrys., Theoph., and Œcum. refer this clause simply to the present life. This is doubtful, as the foregoing expressions, ἐλπὶς and κληρονομία (ch. v. 5, comp. 1 Cor. vi. 9, Gal. v. 21), and the reference in the following verse seem to point primarily to the power of God which shall *hereafter* quicken us even as it did Christ, and shall install us in our inheritance as it enthroned Him on the right hand of God. There is thus a climactic ascent, the hope which the calling awakens; the exhaustless and inexpressible glory (Chrys.) of that inheritance to which hope is directed; the limitless power that shall bestow it. Still the individualizing εἰς ἡμᾶς seems to show that a secondary refer-

ence to the *present* quickening power in the hearts of believers (ch. ii. 1, 5) is by no means to be excluded.

εἰς ἡμᾶς] Several expositors, De W., Harless, and others, unite these words with δυνάμεως, εἰς pointing to the object on which the power was exercised. Harless cites 2 Cor. xiii. 4, but there εἰς ὑμᾶς is most probably to be joined with ζήσομεν. It seems better to refer them, with Meyer, to τί (ἐστὶ), assigning, however, to εἰς not its secondary sense 'in Bezug auf,' Mey., nor its dative sense, 'to us,' Eadie, but its primary sense of ethical direction (Winer, *Gr.* § 53, εἰς, b. 8, p. 473) admirably expressed by 'to us-ward,' Auth. Ver. The second and third clauses τίς ὁ πλοῦτος κ.τ.λ., and τί τὸ ὑπερβ. κ.τ.λ., are thus symmetrical, the substantival sub-clauses forming a parallelism to each other, and the prepositional sub-clause, εἰς ἡμᾶς, though, perhaps, also involving a latent apposition to ἐν Χρ. (Stier, p. 155) being structurally parallel to ἐν τοῖς ἁγίοις. κατὰ τὴν ἐνέργειαν does not refer to all three clauses (Harl.), but, as the correspondence of ideas and language distinctly suggests, to that immediately preceding; not, however, especially to πιστεύοντας (Rück., not De Wette [Eadie]), for such a connection, though doctrinally unexceptionable (see Col. ii. 12), is exegetically unsatisfactory from its interpolation of an unlooked-for idea,—viz., the origin and antecedents of faith. The reference, then, is simply to the whole clause, not, however, as an explanation (Chrys.) or amplification (Calv.) of this power, but, in accordance with the full ethical force of κατὰ ('measure,' 'norm,'

τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ²⁰ ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν

Bernhardy, *Synt.* v. 20. b. p. 239), as a definition of its mode of operation (Eadie), a mighty measure, a stupendous exemplar by which its infinite potency towards the believing, in its future, yea, and its present manifestations, might be felt, acknowledged, estimated, and realized. See esp. Ignat. *Trall.* 9 (ed. Jacobson), where, however, too much stress is laid on the ὁμοίωμα. As the meaning of κατὰ here falls short of 'propter' (compare Griesb. *Opuscula*, II. 5), so it certainly transcends that of mere similitude. τοῦ κράτους τῆς ἰσχύος] 'the power of His might,' see ch. vi. 10, Dan. iv. 27: neither a Hebraistic (Holzh.) nor a mere cumulative form of expression (Kütt.). Each word has its distinct and proper force; ἰσχυς, as its derivation (ἰσχω, ἔχω) implies, refers rather to passive, inherent power, Mark xii. 30; κράτος (ΚΡΑ, ΚΑΡ, cogn. with κάρα, comp. Benfey, *Wurzellex.* II. 178) to power evinced in action, Luke i. 51. The words of Calvin deserve citation: 'Stulti homines frigidam esse hyperbolem hoc loco putant: sed qui variis conscientiae certaminibus, quibuscum pii quotidie confligunt, sunt exercitati facile agnoscunt nihil hic amplius dictum esse quam oportuerat;' see also Pearson on *Creed*, Art. v. Vol. II. p. 222 (ed. Burt.).

20. ἐν τῷ Χριστῷ] ἐν is not here a 'nota dativi,' a construction now nearly exploded in the N. T., but correctly indicates the substratum of the action: see Winer, *Gr.* § 31. 6, p. 248. It is scarcely necessary to recapitulate the caution of Theodoret and Theophyl., δῆλον δὲ ὅτι ταῦτα πάντα ὡς περὶ ἀνθρώπου τέθεικε (Theod.), τὸ γὰρ ἀναστὰν ἄνθρωπος, εἰ καὶ Θεῷ

ἦνωτο (Theophyl.). In this passage, and Phil. ii. 6—11, Col. i. 14—19, as Olsh. well observes, we find the entire Christology of St. Paul.

ἐγείρας] 'when He raised Him,' Auth. Ver.; contemporaneous act with ἐνήργησεν, see notes on γνωρίσας, ver. 9.

καὶ ἐκάθισεν] Instances of this not uncommon lapse from the participial structure to the finite verb are given in Winer, *Gr.* § 64. II. 2, b, p. 622. Stier (p. 173) and B. Crus. correctly notice this change of structure as especially designed to enhance the importance of the truth conveyed by the participle. The distinctive and emphatic mention of the consequent and concatenated acts heightens the conception of the almighty ἐνέργεια of God (Father, Son, and Spirit, Pearson on *Creed*, Art. v. Vol. I. p. 302), displayed in the resurrection of Christ from the dead. On the session of Christ at the right hand of God, see Knapp, *Scripta Var. Argum.* Art. II.; let these words of Bp. Pearson's, however, never be forgotten, 'He shall reign for ever and ever, not only to the modified eternity of His mediators, but also to the complete eternity of the duration of His humanity, which for the future is coeternal to His Divinity,' Art. vi. Vol. I. p. 335.

ἐν τοῖς ἑπουρανίοις] See notes ver. 3. It is scarcely possible to doubt that these words have here a local reference. The distinctly local expressions, ἐκάθισεν, ἐν δεξιᾷ—the Scripture doctrine of Christ's literal and local ascent (Mark xvi. 19, al.)—His regal session in heaven in his glorified and resplendent Body (Acts vii. 56, ἐστῶτα ἐκ δεξιῶν, al., see Phil. iii. 30)—His future literal and local judiciary descent (Acts i. 11, ὃν τρόπον

ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, ²¹ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς

ἐθεδασαθε αὐτὸν πορευόμενον)—all tend to invalidate the vague and idealistic 'status cælestis' urged by Harless, *in loc.* The choice of the more general expression, ἐν τοῖς ἐπουρ., 'in the heavenly regions' (comp. ch. iv. 10), rather than the more specific ἐν τοῖς οὐρανοῖς was perhaps suggested by the nature of the details in ver. 21.

21. ὑπεράνω] 'over above,' not 'longe supra,' Beza, Auth. Ver. The intensive force which Chrys. and Theophyl. find in this word, ὡς τὸ ἀπρότατον ὕψος δηλώσῃ, and which has recently been adopted by Stier and Eadie, is very doubtful; as is also the assertion (Eadie) that this prevails 'in the majority of passages' in the LXX: cons. Ezek. i. 26, viii. 2, x. 19, xi. 22, xliii. 15, and even Deut. xxvi. 19, xxviii. 1. Such distinct instances as Ezek. xliii. 15, and in the N. T., Heb. ix. 5—the similarly unemphatic use of the antitheton ὑποκάτω, John i. 51, Luke viii. 16—and the tendencies of Alexandrian and later Greek to form duplicated compounds (see Peyron *ad Pap. Taurin.* Vol. i. p. 89) make it highly probable that ὑπεράνω, both here and ch. iv. 10, implies little more than simple local elevation.

πάσης ἀρχῆς κ.τ.λ.] No parenthesis, but a fuller explanation of ἐν τοῖς ἐπουρανίοις: see Winer, *Gr.* § 64. 1. 2, p. 614. The context and the illustrations afforded by ch. iii. 10, Col. i. 16, and 1 Pet. iii. 22, seem to preclude any mere generic reference to all forms of power and dominion (Olsh.), or any specific reference to the orders of the Jewish hierarchy (Schoettg.), or the grades of authority among men, see ap. Pol. *Syn.* The abstract words (δυνάμεων τινων ὀνόματα ἡμῶν ἄσσημα, Chrys.) seem to be

designations of the orders of heavenly Intelligences, and are used by St. Paul in preference to any concrete terms (ἀγγέλων, ἀρχαγγέλων κ.τ.λ.) to express with the greatest amplitude and comprehensiveness the sovereign power and majesty of Christ: εἰ τι ἐστὶν ἐν τῷ οὐρανῷ, πάντων ἀνώτερος γέγονε, Chrys., see Calv. *in loc.* As this verse relates to Christ's exaltation in heaven rather than His victory over the powers of hell (1 Cor. xv. 24, comp. Rom. viii. 38), the reference is, probably, exclusively to good Angels and Intelligences, 1 Tim. v. 21. Any attempt to define more closely (see authors cited in Hagenbach, *Hist. of Doctr.* § 131, Petavius *de Angelis*, II. 1, Vol. III. p. 101 sq.) is alike presumptuous and precarious: see the excellent remarks of Bp. Hall, *Invisible World*, Book I. § 7. On the subject of Angelology generally, cons. the able treatise by Twisten, *Dogmatik*, Vol. II. 'Angelologie,' esp. § 1. 4, the satisfactory essay by Stuart, *Bibliotheca Sacra* for 1843, pp. 88—154, and Ebrard, *Dogmatik*, § 228 sq. Vol. I. p. 276. καὶ παντὸς ὀνόματος] 'and indeed, and in a word, every name:' on this force of καὶ when a general term is appended to foregoing details, see Winer, *Gr.* § 57. 2. obs. p. 515, Fritz. *Matth.* p. 786. Πᾶν ὄν. is not 'every title of honour' (Grinf. *Schol. Hell.*), a particular explanation to which ὀνομαζ. (which has always its simple meaning in the N. T., even in Rom. xv. 20, see Fritz.) is distinctly opposed;—nor again, in reference to Heavenly Powers which are κατονομάσθαι, Theophyl.;—nor even as a generic representation of the foregoing abstract nouns, Wahl, Harless,—but simply with reference to everything

ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι, ²² καὶ πάντα ὑπέταξεν ὑπὸ τοὺς

in existence ('quicquid existit,' Beza), personal or impersonal, everything that can be named.

It is scarcely necessary to say that the reference of οὐ μόνον κ.τ.λ. to ἐκδόθισεν (Beza), though doctrinally correct, is exegetically untenable.

τῷ αἰῶνι τούτῳ] This is one of those passages in which αἰὼν appears to have not simply a temporal, but that blended temporal, ethical, and quasi-local reference, best expressed by our complex and comprehensive term, 'the world,' 'systema rerum,' Beng. In all passages where αἰὼν occurs, a temporal notion is more or less apparent. To this, in the majority, an ethical idea is united, so that αἰὼν οὗτος, as Olsh. has observed, is 'the temporary and terrestrial order of things in which sin predominates (comp. Gesen. *Lex.* s. v. עוֹלָם, B), to which αἰὼν μέλλων (= βασιλεία Θεοῦ), the holy state of things founded by Christ, is the exact contrast; *Comment.* on Matth. xii. 31, 32, Neander, *Planting*, Vol. I. p. 500, 501 (Bohn). In a few passages, like the present, a quasi-local meaning seems also superadded, so that αἰὼν approaches in meaning to κόσμος, but may be distinguished from it by the temporal and commonly ethical notions which ever form its background: see notes, ch. ii. 2.

22. πάντα ὑπέταξεν] The strong similarity of the language scarcely leaves a doubt that here and Heb. ii. 8, there is a distinct *allusion* to Psalm viii. 7, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ: comp. Gen. i. 28. Nor is this due to any 'rabbinisch-typischer Interpretationsweise,' Mey., on the part of St. Paul, but a direct reference under the guidance of the Spirit, to a passage in the O. T., which, in its

primary application to man, involves a secondary and more profound application to Christ. In the grant of terrestrial sovereignty the Psalmist saw and felt the antitypical mystery of man's future exaltation in Christ, even more fully than Tholuck and even Hengstenberg in *loc.* appear to admit. The reference thus seems less to the subjugation of foes, 1 Cor. xv. 27 (Hamm., Stier), than to the limitless nature of Christ's sovereignty, which the words ὑπὸ τοὺς κ.τ.λ. (ἡ ἐσχάτη ὑποταγή, Chrys.) still more heighten and enhance.

ἔδωκεν is not synonymous with ἔβη, ἔθηκεν, ἔστησεν (Wolf, Holzh., and even Harl.), either here or ch. iv. 11, but (as the dat. ἐκκλησίᾳ and the emphatic position of αὐτὸν seem to suggest) retains its primary and proper sense. The meaning then seems to be, though so exalted and so glorified, yet even HIM did God, out of his boundless mercy and beneficence, *give* to the Church to be its head.

κεφαλὴν ὑπὲρ πάντα] The exact construction and immediate reference of these words is not perfectly clear. Ὑπὲρ πάντα evidently qualifies κεφ., not, however, as an immediate and adjectival epithet, 'sumnum caput,' Beza, Conyb. and Hows., but as an accessory and quasi-participial definition, i. e. ὑπερέχουσαν πάντων; πάντα being used in exactly the same general sense as before, without any limiting reference to τῇ ἐκκλ. (Harl.), or any implied contrast to other subordinate heads, apostles, prophets, &c. (Olsh.). The accus. κεφ. may be regarded either as (a) Predicate-noun to object αὐτόν, Madvig, *Synt.* § 24, a; 'He gave Him as Head, i. e. to be Head over all': or (b) Simple appositional accus., a second κεφ.

πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ²³ ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πάσιν πληρουμένου.

You too who were dead in sin He hath quickened, raised, and even enthroned with and in Christ, to show all ages the riches of His grace and love. Your salvation is by grace not works.

II. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παρα-

being supplied (per brachylogiam, comp. Jelf, *Gr.* § 893, c) before τῇ ἐκκλ.; 'He gave Him, Head over all (as Head), to his Church': see Stier, Meyer. The latter interpr. seems best, as it more fully sustains the idea of the preceding clause, and puts in a clearer light the grace of God to His Church in giving it such a Head. Thus the meaning of Syr. and Chrys. is retained without the ungrammatical trajection, αὐτ. ἔδωκ. (ὄντα) ὑπ. π. κεφ. τῇ ἐκκλ., to which they have recourse.

23. ἣτις] 'which indeed:' not exactly 'ut quæ,' Meyer, but 'quæ quidem,' the force of the indef. relative being here rather explicative than causal. In the present case it elucidates the use and meaning of κεφαλὴ by the introduction of the corresponding term σῶμα. On the uses of ὅστις, see notes on Gal. iv. 24.

τὸ πλήρωμα κ. τ. λ.] All principles of perspicuity seem to imply the correspondence and parallelism of this somewhat obscure clause with τὸ σῶμα αὐτοῦ. The general truth conveyed is, τὸ πλήρωμα τοῦ Χρ. ἡ ἐκκλησία, Chrys. The special meaning and reference of the words has been much contested. After the able and exhaustive note of Fritz. on Rom. xi. 12, Vol. II. p. 469, it seems difficult to doubt that πλήρωμα is here used passively. Of its two passive meanings, (a) *id quod impletum est*, and (b) *id quo res impletur* (see notes on Gal. iv. 4), the former, sc. τὸ πληρωμένον, though less common (comp. Lucian, *Ver. Hist.* II. 37, δύο πληρωμάτων, 'manned ships'), is here alone applicable. The Church, then, is the

τὸ πληρωμένον, not 'plenum Christi agmen,' 'hominum a Christo impletorum caterva,' as Fritz. paraphrases, but in a simple and almost local sense, 'that which is filled up by Christ,' 'the receptacle' (Eadie), as it were, of all the gifts, graces, and blessings of Christ: comp. Philo, *De Præm. et Pæn.*, p. 920, where the soul is called a πλήρωμα ἀρετῶν.

ἐν πάσιν appears rightly explained by Fritz. in an instrumental sense, 'qui rerum universitatem omnibus rebus [sibi] implet,' see ch. v. 18, and comp. Philo, *De Sacrif. Cain*, § 18, p. 175, πληρωκῶς πάντα διὰ πάντων. Πληροῦσθαι is thus not passive, as Vulg., Chrys. (see contra, Harl.), but middle, either in a purely active sense (Xen. *Hell.* VI. 2. 14, 35, see exx. in Palm u. Rost, *Lex.* s. v. Vol. II. p. 956); or perhaps, as this unique use of the middle in the N. T. suggests, in a specially reciprocal sense 'sibi implere.'

The previous use of πάντα shows that ἐν πάσιν, as well as τὰ πάντα, must here be taken in its most unrestricted sense; not even 'with all blessings,' Eadie, but 'with all things;' for by Christ was the whole Universe made, and all things therein: see Col. i. 16. On the doctrine of the omnipresence of Christ (an eternal truth, Bull, *Def. Fid. Nic.* § 4. 3. 1 sq., Waterland, *Sermon*, VII. 3, Vol. II. p. 164), and its connection with this verse, see notes on ch. iv. 10, and the calm and conciliatory observations of Martensen, *Dogmatik*, § 177 sq.

CHAPTER II. 1. καὶ ὑμᾶς] 'And

πτώμασιν καὶ ταῖς ἁμαρτίαις, ² ἐν αἷς ποτὲ περιπατή-

you also,' 'you too.' The force of *καὶ* cannot here be explained without a paraphrase. It is certainly not *simply* copulative and continuative, *καὶ ὑπερ.*, *καὶ ἔδωκ.*, *καὶ ὑμᾶς κ. τ. λ.* (*Lachm.*), as ver. 23 is plainly a conclusion of the foregoing clause. It also cannot introduce a special exemplification of the general act of grace in ver. 23 (Peile), as the force of the correlation between *νεκρός* and *συνεζῶπ.* is thus seriously impaired. It seems rather to mark an application to the readers, and further to remind them how they *also* in their moral death had experienced the energy of the same quickening power which raised Christ from physical death, ch. i. 20. The ascensive force may be traced in the contrast thus just hinted at between the *νέκρωσις ψυχικῇ* and *σωματικῇ*: comp. Klotz, *Devar.* Vol. II. p. 636.

The connexion has also its difficulties. According to the most simple view, ver. 1, after having its structure interrupted by the two relational sentences, ver. 2, 3, is renewed, ver. 4 (not ver. 5 (Schoettg.), Winer, § 64, p. 615), by means of *δε* resumptive (Herm. Viger, No. 544), further elucidated by the interpolated nominat. *Θεός*, expanded in its application by the more comprehensive *ἡμᾶς*, and concluded in ver. 5: see Theophyl. *in loc.* **νεκρούς]** 'dead,' so. spiritually; *νέκρωσις οὐκ ἢ σωματικῇ, ἢ ἐκ τοῦ Ἀδάμ ἀρξαμένη*, ἀλλὰ ἢ ψυχικῇ, ἢ ἐξ ἡμῶν συνισταμένη, Theophyl.: comp. Bramhall *Castig.* III. 2, Vol. IV. 233 (Angl. Cath. Lib.). The proleptic reference to physical death, scil. 'certo morituri' (Mey.), seems irreconcilable with the context. The clause *πλούσιος ὢν ἐν ἐλέει*, which seems to specify God's mercy in extending the exercise of His resurrectionary power, would thus

lose much of its appropriateness, and the particle *καὶ* (ver. 5) its proper ascensive force.

τοῖς παραπτώμασιν κ. τ. λ.] 'by or through the trespasses and sins which ye had committed:' dat. of the *causa instrumentalis*. Hartung, *Casus*, p. 79, Winer, *Gr.* § 31. 4, p. 245. Compare Col. ii. 13, *νεκρὸς ὄντας ἐν τοῖς παραπτώμασιν*, where the similar conception is presented under a slightly different aspect. Here, as Olsh. correctly observes, sin is conceived as that which kills;—in Col. 2. c. it is described as the element, or rather the state (comp. ib. (ἐν ἀκροβυστίῃ) in which the *νέκρωσις* shows and reveals itself.

It is doubtful whether the distinction drawn by Tittm. *Synon.* p. 45, between *παπαρ.*, sins rashly ('a nolente facere injuriam'), and *ἀμαρτ.*, sins designedly committed, can be fully substantiated. See Meyer *in loc.* and Fritz. *Rom.* v. 15, Vol. I. p. 324, who regard both equally as 'peccata actualia,' whether in thought, word, or deed, and differing only in the images ('missing, &c., and stumbling') under which they are presented to our conceptions: comp. Müller, *Doctr. of Sin*, I. 1. 2, Vol. I. p. 92 (Clark). Still it does not seem necessary to give up the general distinction that *παραπτώματα*, as its derivation suggests, is the more limited term,—viz. particular, special acts of sin; *ἁμαρτίαι* (ἀ μέρος, μέρος, Buttm. *Lexil.* No. 15, note), the more general and abstract; viz. all forms, phases and movements of sin, whether entertained in thought or consummated in act. On the plural *ἁμαρτίαι*, see Bernhardt, *Synt.* II. 6, p. 62, Heinichen, Euseb. *Hist. Eccl.* VIII. 6, Vol. III. p. 18.

2. *ἐν αἷς* does not denote so much the prevailing direction (De Wette) as

σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα
τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος

the sphere 'in which they usually and continually trod,' Eadie. Περιπατεῖν is, however, so distinctly one of the words which are undoubtedly used in the N. T. with a strong Hebraistic colouring (see the list, Winer, *Gr.* § 3, p. 39), that in several passages it denotes little more than 'vivere:' comp. Fritz. *Rom.* xiii. 12, Vol. III. p. 141. Suicer, *Theaur.* s.v. περιπατέω.

κατὰ τὸν αἰῶνα κ.τ.λ.] 'according to the course of this world,' Auth. Vers. These words have received various translations according to the meaning assigned to αἰών. As has been observed on ch. I. 22, a temporal (contr. Harl.) and not uncommonly an ethical meaning, is generally apparent in the use of αἰών in the N. T. Sometimes, as appy. in the present case, the ethical idea predominates, and the meaning then approaches that of 'tendency, spirit, of the age,' Olsh.; the temporal notion, which probably is never wholly lost, being felt only in the course, development, and progress that is mentally assigned to the animating principle: comp. Bengel *in loc.* Any Gnostic reference (Baur, *Paulus*, p. 433), as St. Paul's frequent use of the word satisfactorily proves, is completely out of the question.

κατὰ τὸν ἄρχοντα κ.τ.λ.] 'according to the prince of the power or empire of the air,' (κατὰ Θεόν, ch. iv. 24. The nature of this commentary precludes any notice of the various interpretations these words have received. The greater part of them have no serious claim on the reader's critical attention. We shall here only notice briefly, (1) the simple meaning of the words; (2) their grammatical connexion; (3) their probable explanation.

(1) The

two cardinal words are ἐξουσία and ἀήρ: the former, like many words in -ία (Bernhardy, *Synt.* I. 2, p. 47), appears used, not exactly for ἐξουσία, scil. abstr. for concr., comp. Dionys. Hal. VIII. 44; but as a collective designation of their empire and sovereignty. Ἀήρ is used thrice by St. Paul besides this place, thrice in the rest of the N. T.;—as 'the air' simply and generally, Acts xxii. 2, 1 Cor. ix. 26, xiv. 9, and appy. Rev. ix. 2; as 'the air,' with, probably, strict physical reference, Rev. xvi. 17; as 'the air or sky,' appy. tacitly correlative to γῆ (the seat of the περιλειπόμενοι), 1 Thess. iv. 17. We seem, then, bound to reject all partial interpretations, e.g. σκότος (Heinsius, Kütt. ap. Peile), πνεῦμα (Hoffm. *Schriftb.* Vol. I. p. 403), and leave the context to define the specific meaning and application of the word. (2) The gen. ἀέρος is not gen. *objecti*, 'cui potestas estaeris,' Beza; nor *qualitatis*, scil. ἀέριος, ἀσώματος (so Chrys. appy. but not Gk. Fathers [Eadie] generally), but gen. *of place*, denoting their ἐναέριον διατριβήν, *Æcum.*, the seat of their spiritual empire; οὐχ ὡς τοῦ ἀέρος δεσπόζοντα, ἀλλ' ὡς αὐτῷ ἐμφιλοχωροῦντα, Theophyl.: compare Bernhardy, *Synt.* III. 33. a, p. 137.

(3) The explanation really turns on the latitude of meaning assigned to ἀήρ. Without venturing to deny that the word may mysteriously intimate a near propinquity of the spirits of evil, it may still be said that the limitation to the physical atmosphere (Mey.) is as precarious in doctrine as the reference to some ideal 'atmosphere belting a death-world,' Eadie, is unsatisfactory in exegesis. The natural explanation seems to be this,—that as οὐρανὸς is

ἐν τοῖς υἱοῖς τῆς ἀπειθείας, ³ ἐν οἷς καὶ ἡμεῖς πάντες
ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,

used in a limited and partial (Matth. vi. 26), as well as an uncircumscribed meaning, so conversely ἀήρ, which is commonly confined to the region of the air or atmosphere, may be extended to all that supra-terrestrial but sub-celestial region (ὁ ὑπεράνωτος τόπος, Chrys.) which seems to be, if not the abode, yet the haunt of evil spirits; see esp. LXX, Job i. 7, ἐμπεριπατήσας τὴν ὑπ' οὐρανόν: comp. Olah. *in loc.* and Stuart, *Bibl. Sacra* for 1843, p. 139; see also Hagenbach *Stud. u. Krit.* Vol. I. 479. Quotations out of Rabbinical writings and Greek philosophers will be found in Wetst., and Harl. *in loc.*, but that St. Paul drew his conceptions from the former (Mey.) or the latter (Wetst.), we are slow indeed to believe: see the remarks, in Comment. on *Gal.* ch. iv. 24.

τοῦ πνεύματος] The explanation of this gen. is not free from difficulty, as exegesis appears to suggest one construction, grammar another. The most obvious assumption, an hypallage of case (gen. for accus., in apposition to τὸν ἀρχ. κ.τ.λ., Heinichen, Euseb. *Hist. Eccl.* v. 20, Vol. II. p. 99), is so doubtful, that it seems best with Winer, *Gr.* § 65. 8, p. 649, to regard the gen. as dependent on τὸν ἀρχοντα, and in apposition with ἐξουσίας; πν. not referring to the individuals (πάντος ἐναεπλου πνεύματος, Theophyl. compare Eadie), a very doubtful meaning, but to the evil principle which animated the empire, and emanated from Satan, the ruler of it. There is confessedly an exegetical difficulty in the expression τὸν ἀρχ. τοῦ πνεύμ.: this, however, may be removed either by supplying a similar but more appropriate substantive out of τὸν ἀρχ., or (what is in

effect the same) by observing that τοῦ πνεύματος has a species of objective meaning reflected on it from the words with which it is in apposition. There is probably, as Harless and Meyer suggest, a tacit antithesis in τοῦ πν. to the Πνεῦμα τὸ ἐκ Θεοῦ, see 1 Cor. ii. 12.

νῦν is commonly referred to the period since the redemption, the time of increased Satanic energy and of hottest strife (De W.), comp. Rev. xii. 12. This is more than the words seem intended to convey. As ποτέ, ver. 1, is again repeated ver. 3, the natural antithesis appears νῦν) (ποτέ; the Apostle specifies the *still* active existence in one class, the children of disobedience, of the same spirit which *formerly* wrought not only in his readers but in all: sim. Hammond, and Harless *in loc.*

τοῖς υἱοῖς τῆς ἀπειθ.] A Hebraistic circumlocution nearly equivalent to οἱ ἐξ ἀπειθείας (comp. Fritz. *Rom.* ii. 16, Vol. I. p. 105), and serving to mark more vividly than the adjectival construction, the essential and innate disobedience of the subjects,—a disobedience to which they belong as children to a parent: see Winer, *Gr.* § 34. 2. b, rem. 2, p. 270, comp. Gurlitt, *Stud. u. Krit.* 1829, p. 728. 'Απειθ. as in Col. iii. 6 (*Rec., Lachm.*), is obviously neither 'diffidentia,' Vulg., nor ἀπαρτη, Chrys., but 'disobedience,' whether to the message of the Gospel or the mandates of the conscience,—sin, in fact, in its most enhanced form, the violation of the dependence of the creature on the Creator: see Müller, *Doctr. of Sin*, I. 1. 2, Vol. I. p. 91 (Clark).

3. ἐν οἷς] 'among whom,' Auth. Ver., scil. ὧν καὶ αὐτοὶ ὄντες, Rück.; not ἐν οἷς sc. παραπτώμασιν (Syr.

ποιούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ

Hieron.), in which case, ver. 2 would illustrate the ἀμαρτ., ver. 3, the παραπτ. The parallelism (ἐν αἰς—ἐν οἷς) is a specious argument for such a reference (Stier, Vol. I. p. 152); still, grammatical perspicuity, the studied change to ἀνεστρφ., and still more the very general nature of the distinction between παραπτῶμ. and ἀμαρτ. are seriously opposed to it. Comp. 2 Cor. i. 12, where ἀνεστρ. is similarly used with a double ἐν, the first (semilocal) referring to the surrounding objects, 1 Tim. iii. 15; the second (ethical) to the element in which they moved, 2 Pet. ii. 18. καὶ

ἡμεῖς πάντες] 'even we all;' Jews and Gentiles, not Jews alone (Mey.). As ὑμεῖς, ver. 1, 2, denotes the Gentile world, ἡμεῖς would seem naturally to refer to the Jews. The addition of πάντες seems, however, to expand the reference to both classes, συντάττει καὶ ἑαυτὸν, Theodoret. We all, called and reclaimed Jews and converted Gentiles, were once members of that fearful company, the υἱοὶ τῆς ἀπειθείας. τὰ θελήματα τῆς

σαρκὸς] 'the (various) desires of the flesh.' The plural is not elsewhere found in the N. T. (Acts xiii. 22 is a quotation), though not unusual in the LXX; Psalm cx. 2, 2 Chron. ix. 12, Isaiah xlv. 28, lviii. 13, &c. It here probably denotes the various exhibitions and manifestations of the will, and is thus symmetrical with, but a fuller expansion of ἐπιθυμίας. On the true meaning of σὰρξ, 'the life and movement of man in the things of the phenomenal world,' see Müller, *Doctr. of Sin*, II. 2, Vol. I. p. 352 sq., and notes on Gal. v. 16. τῶν

διανοιῶν] 'of the thoughts;' διαν. is here a little stronger than διαλογισμοί (πονηροί), Matth. xv. 19; the ethical

meaning is, however, not due to the plural, 'die schwankenden wechselnden Meinungen,' Harl., but, as Mey. justly observes, to the context: comp. τὰ διανοήματα, Luke xi. 17. It is added not to strengthen the meaning of σὰρξ (Holzh.), but to include both sources whence our evil desires emanate, the worldly (sensual) tendency of our life, and the spiritual sins of our thoughts: so Theodoret *in loc.*, except that he too much limits the meaning of σὰρξ.

καὶ ἡμῶν] The change of construction from the (present) part. to the *oratio directa* seems intended to give emphasis to the weighty clause which follows (see notes, ch. I. 20), and also to disconnect it from any possible relation to present time, 'we were children of wrath by nature,—it was once our state and condition, it is now so no longer.'

τέκνα φύσει ὀργῆς] 'children by nature,—of wrath.' This important clause can only be properly investigated by noticing separately (1) the simple meaning of the words; (2) their grammatical connexion; (3) their probable dogmatical application.

(1) We begin with (a) τέκνα, which is not simply identical with the Hebraistic υἱοί, ver. 2, but, as Bengel obviously felt, is more significant and suggestive; see Steiger on 1 Pet. i. 14. The word arouses the attention; 'we were τέκνα,'—that bespeaks a near and close relation—but of what? Of God? No,—'of wrath;' its actual and definite objects: see Stier *in loc.* p. 256. (b) Ὀργή has its proper meaning, and denotes, not τιμωρία or κόλασις itself, Suicer, *Thesaur.* s. v. Vol. II. p. 505, but the moving principle of it, God's holy hatred of sin, which reveals itself in His punitive justice, Rom. i. 18. (c) The meaning

ἡμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· 4 ὁ δὲ Θεός, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώ-

of φύσει has been much contested. The general distinction of Waterland, *Second Defence* Qu. XXIV. Vol. II. p. 723, seems perfectly satisfactory that φύσει in Scripture relates to something inherent, innate, fixed, and implanted from the first, and is in opposition to something accessional, superinduced, accidental; or, as Harl. more briefly expresses it, 'das Gewordene im Gegensatz zum Gemachten:' comp. Thordike, *Covenant of Grace*, II. 10, Vol. III. p. 170 (Ang. Cath. Lib.). The more exact meaning must be determined by the context: comp. Gal. ii. 15, Rom. ii. 14, Gal. iv. 8, where φύσει respectively means, (α) transmitted, in-born nature; (β) inherent nature; (γ) essential nature. The connexion must here guide us.

(2) Φύσει is connected with τέκνα, not ὀργῆς (Holzh., Hoffm. *Schriftb.* Vol. I. p. 497), and defines the aspect under which the predicate shows itself, see Madvig, *Synt.* § 40. The unusual order appears to have arisen from a limitation of a judgment which St. Paul was about to express unlimitedly; see Müller, *Doctr. of Sin*, IV. 2, Vol. II. p. 306. The Jews were the covenant people of God; Jews and Gentiles (ἡμεῖς) could not then equally and unrestrictedly be called τέκνα ὀργῆς. (3) The doctrinal reference turns on the meaning of φύσει. This the limitative connexion seems to show must imply what is innate, for if it implied 'habitual or developed character,' e.g. Ælian, *Var. Hist.* IX. 1, φύσει φιλάργυρος (see exx. in Wetst., and comp. Fritz. *Rom.* Vol. I. p. 116), there would be little need of the limitation, and little meaning in the assumed contrast,

'filii adoptione,' Estius ap. Poli *Syn.* This is further confirmed by the tense (see above) and the argument 'ex simili' in ὡς καὶ οἱ λοιποί (sc. ἦσαν), for it must have been some universal state to have applied to all the rest of mankind. Still it must fairly be said the unemphatic position of φύσει renders it doubtful whether there is any direct contrast to χάριτι or any direct assertion of the doctrine of Original Sin; but that the clause contains an indirect, and therefore even more convincing assertion of that profound truth, it seems impossible to deny. The very long but instructive note of Harless *in loc.* may be consulted with profit.

4. ὁ δὲ Θεός] Resumption of ver. 1 after the two relational sentences. Δὲ is correctly used rather than οὖν, as the resumption also involves a contrast to the preceding verse. The declaration of the *Æleos* of God forms an assuring and consoling antithesis to the foregoing statement that by nature all were the subjects of His ὀργή. On the use of δὲ after a parenthesis, see Klotz, *Devar.*, Vol. II. p. 377, Hartung, *Partik. δέ*, 3. 2, Vol. I. p. 173: the use of 'autem' in Latin is exactly similar, see esp. Hand, *Tursell.*, s. v. § 9, Vol. I. p. 569; Beza's correction of the Vulg., 'sed' instead of 'autem' is therefore not necessary.

πλούσιος ὢν κ.τ.λ.] 'who is rich in mercy,' Auth. Ver.; not 'ut qui dives sit,' Beza (compare Madvig, *Lat. Gramm.* § 366. 2), as the participial clause does not so much assign the reason, as characterize the general principle under which the divine compassion was exhibited. The more particular motive (De W.) is stated in

μασιν συνεζωοποίησεν τῷ Χριστῷ (χάριτί ἐστε σεσωσμένοι), ⁶ καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις

the succeeding clause. The distinction between *ἑλεος* ('ipsum miseri succurrere studium') and *οἰκτιρμός* ('ipsa tantum misericordia') is noticed by Tittm. *Synon.* p. 69, sq. *Πλούσιος ἐν (οὐχ ἀπλῶς ἐλεήμων, Chrys.)* occurs James ii. 5, and points to the object or sphere in which the richness is apparent; comp. 1 Cor. i. 5.

ἦν ἡγάπησεν ἡμᾶς] Numerous instances of this cognate accus. will be found in Winer, *Gr.* § 32. 2. It is scarcely necessary to say that in all such cases the meaning of the verb is intensified: see the acute distinctions of Herm. Soph. *Philoct.* 281.

ἡμᾶς] obviously includes both Jewish and Gentile Christians, and is co-extensive with *ἡμεῖς πάντες*, ver. 3.

5. καὶ cannot be regarded as the simple copula (Mey.), nor as a mere repetition of καὶ, ver. 1. It obviously qualifies *ὅσας* (see Klotz, *Devar.*, Vol. II. p. 638), and suggests more forcibly than in ver. 1 (where it qualifies *ὅμᾶς*) the might of the quickening power of God which extended even to a state of moral death. Καὶ νεκρὸς κ. τ. λ. would certainly seem a more natural order (Fritz. *Conject. in N.T.*, p. 45; comp. Chrys. τοὺς νεκροὺς . . . τοὺτους ἐζωοπ.), but as St. Paul seems to wish to make their *state* of death, its permanence and its endurance, more felt than the mere *fact* of it, the ascensive particle is joined with the participle rather than the predicate.

συνεζωοποίησεν] 'He together quickened;' ἐζωοποίησε κἀκείνον καὶ ἡμᾶς, Chrys. The previous statement of the spiritual nature of their death, and the similar (but, owing to the mention of baptism, not wholly parallel) passage Col. ii. 13, seem to show that συνεζ. has reference to *spiritual* life, the life

of grace. It is thus not necessary to consider the realization as future (Theod.), or even with Theophyl. (ἡμᾶς δυνάμει νῦν, μετ' ὄλιγον δὲ καὶ ἐνεργείᾳ), to limit the present degree of it: the aorist has its proper and characteristic force; what God wrought in Christ he wrought 'ipso facto' in all who are united with Him. Meyer aptly cites Fritzsche, *Rom.* Vol. II. p. 206, 'ponitur aoristus de re, quæ quamvis futura sit, tamen pro peractâ recte censeatur . . . cum aliâ re jam factâ contineatur.' It is then possible that συνεζ. may have also a future and physical reference (Rom. viii. 10, 11, see notes ver. 6), but that its primary reference is to an actually existent and spiritual state, it seems very difficult to deny.

χάριτί ἐστε σεσωσμένοι] This emphatic mention of grace (grace, not works) is to make the readers feel what their own hearts might otherwise have caused them to doubt,—the real and vital truth, that they have present and actual fellowship with Christ in the quickening,—yea, and even in the resurrectionary and glorifying power of God: see esp. Origen (*Cram. Caten.*), and comp. Bp. Hall, *Christ Mystical*, ch. v. 1 (ad init.).

6. συνήγειρεν . . . συνεκάθισεν] 'He raised us with (Him), He enthroned us with (Him).' The simple meaning of these verbs, and esp. of the latter, seem to confine the reference to what is future and objective. Still, as συνεζ., though primarily spiritual and present, may have a physical and future reference,—so here conversely, a present spiritual resurrection and enthronement may also be alluded to. It is not necessary, with Harl. and Olsh., to refer this to the intimate

ἐν Χριστῷ Ἰησοῦ, ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν

nature of our union with Christ, so that His resurrection and exaltation may be said, in Him, to be actually ours,—but to that divine efficacy of the quickening power of God which extends itself to issues spiritually indeed present (Phil. iii. 30, Rev. i. 6), but, strictly speaking, future and contingent: comp. esp. Rom. viii. 30, where the aorists are used with equal significance and effect.

ἐν τοῖς ἐπουρανίοις] see notes, ch. i. 3, 20. Bengel has acutely noticed how appropriately St. Paul changes the local predicate; 'non dicit in dextrâ; Christo sua manet excellentia.'

ἐν Χρ. Ἰησοῦ] must not be connected simply with ἐν τοῖς ἐπουρ. (Peile, Eadie), but with συνήγειρεν and συνεκδόθισεν ἐν τοῖς ἐπουρ.; comp. ch. i. 3. At first sight the clause might seem superfluous, but more attentively considered, it will be found to define the complete mystical nature of the union: God ἡγείρεν, ἐκδόθισεν, ἡμᾶς, not only σὺν Χρ., but ἐν Χρ.; not only with Christ by virtue of our fellowship, but in Christ by virtue of our mystical, central, and organic union with Him. On the nature of this union, see Ebrard, *Dogmatik*, § 445, Vol. II. p. 323, Martensen, *Dogmatik*, § 176, obs.

7. ἐνδείξηται] 'might show forth,'—surely not, 'a sample a specimen of what belonged to Him,' as Eadie after Rückert (a meaning which is not conveyed by the middle voice, either here or Rom. ii. 15, ix. 17, 22, 2 Cor. viii. 24), but 'for Himself,' i. e., 'for His glory' (comp. Jelf, *Gr.* § 363. 1), 'let be seen,' Peile; or still more probably, with only a general subjective reference: 'show forth his, &c.' (the 'dynamic' middle of Krüger, *Sprachl.*

§ 52. 8. 5; see Kuster *de Verb. Med.* § 58, and exx. in Palm u. Rost, *Lex.* s. v.), which, owing to the following αὐτοῦ, can hardly be retained in translation. The word occurs eleven times in the N. T. (only in St. Paul's Epp. and Heb.), always in the middle voice. In fact, as δεικνυμι is but rarely used in the middle voice, though in a few formulæ (see Ast, *Lex. Plat.* s. v.) it involves a middle sense; so ἐνδεικνυμαι, which is not common in act. except in legal forms, may in the middle involve little more than an active meaning.

τοῖς αἰῶσιν τοῖς ἐπερχ.] 'the ages which are coming.' These words have been unduly limited. Any special reference to the then present and immediately coming age (per omne vestrum tempus, Mor.), or to the still future kingdom of Christ, the αἰὼν ὁ μέλλων, ch. i. 21 (Harl., Olsh.), seems precluded respectively by the use of the plural and the appended pres. part. ἐπερχομ. The most simple meaning appears to be 'the successively arriving ages and generations from that time to the second coming of Christ,' 'tempora inde ab apostolicis illis ad finem mundi secutura,' Wolf. Such expressions as the present deserve especial notice, as they incidentally prove how very ill-founded is the popular opinion adopted by Meyer and others, that St. Paul believed the Advent of the Lord to be close at hand: see B. Crus. *in loc.*

ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Ἰ. Χ. must be taken together as a single compound modal clause appended to ἐνδείξει; ἐν χρ. ἐφ' ἡμ. being closely connected (comp. Luke vi. 35; the art. is not necessary, see notes, ch. i. 16) and defining accurately the manner in which God dis-

χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. ⁸ τῇ γὰρ χάριτί
ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν,

plays 'the riches of His grace,' while ἐν 'I. X. ('in,' not 'through Christ Jesus,' Auth. Ver., see Winer, *Gr.* § 52. a, p. 464 note) specifies, as it were, the ever-blessed sphere to which its manifestations are confined, and in which alone its operations are felt. The connexion suggested by Winer, ὑπερβ. ἐφ' ἡμᾶς, noticed by Eadie (1854), was withdrawn ten years before. On the meaning of *χρηστότης* see notes on *Gal.* v. 22. Well

do Calvin and Stier call attention to this 'notanda repetitio nominis Christi,' and the reiteration of that eternal truth which permeates this divine epistle,—'nur in Christo Jesu das alles, und anders nicht.' Stier, p. 273; see notes on ch. i. 3. It is truly saddening to observe that a commentator so able in many respects as De Wette could only find in the divine fulness of such a clause,—a 'matte Weit-schweifigkeit:' contrast with this the forcible and reverent language of Harless in *loc.*

8. τῇ γὰρ χάριτι.] 'For by grace.' The γὰρ obviously explains the truth and justice of the expression τὸ ὑπερβ. κ. τ. λ. The article is not added merely because χάρις 'expresses an idea which is familiar, distinctive, and monadic in its nature,' Eadie, but because there is a retrospective reference to χάριτι, ver. 5, where the noun, being used adverbially, is properly anarthrous, see Middleton, *Greek Art.* v, 2, p. 96 (ed. Rose). It is also probable that the article is added to both χάρις and πίστις to express the general application of each word; Middleton, *ib.* v. i. p. 90. This Peile has correctly observed, but his translation 'under a system of free grace' is unsatisfactory, as the instrumental

force of the dative and its distinction from the *causa mediana* expressed in διὰ τῆς πίστ. is thus obscured: see Winer, *Gr.* § 31. 4. obs. Χάρις is the objective, operating cause, πίστις the subjective medium by which it is received. On the doctrinal import of διὰ τῆς πίστ. see Forbes, *Consid. Mod.* i. 3. 13, Waterland, *Justif.* Vol. vi. p. 22, and a good sermon by Sherlock, Vol. i. 17.

ἐστε σεσωσμένοι.] 'ye are saved.' it is highly improper to attempt to dilute either the normal meaning of the verb ('salvum facio,' 'ad eternam vitam perduco,' see Suicer *Thesaur.* s. v.) or the proper force of the tense. The perfect indicates 'actionem plane præteritam, quæ aut nunc ipsum seu modo finita est, aut per effectus suos durat,' Poppo, *Progr. de emend. Matth. Gramm.* p. 6. In a word, the perfect connects, the aorist disconnects the past and the present; see Scheuerl. *Synt.* § 32. 5, p. 342. Thus, then, ἐστὲ σεσωσµ. denotes a present state as well as a terminated action, for, as Eadie justly observes, 'Salvation is a present blessing, though it may not be fully realized.' On the other hand, ἐσώθηµεν, Rom. viii. 24, is not ἐν τοῖς σωζομένοις ἐσµέν, Peile, but simply 'we were saved,' the context (ἐλπιδι) supplying the necessary explanation.

τῆς πίστεως.] 'Per fidem hic intelligit obedientiam evangelio præstitam, cuius fides specialiter sic dicta non tantum initium est sed et radix et fundamentum,' Bull, *Harm. Apost.* i. 12. 8. This modification of meaning is scarcely needed. The contrast with ἐξ ἔργων and connexion with χάριτι, seem to show that πίστις is 'reliance on the divine grace' (Waterland, *Justif.* Vol. vi. p. 37), 'the living

Θεοῦ τὸ δῶρον 9 οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι·
 10 αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ

capacity,' as it is termed by Olsh., 'for receiving the powers of a higher world:' χάρις is thus identical with imparting, πῶς with receiving love. See Olsh. on Rom. iii. 21, comp. Usteri, *Lehrb.* II. 1. 1, p. 151.

καὶ τοῦτο] 'and this,' sc. τὸ σεσωσμ. εἶναι, not 'nempe hoc quod creditis,' Bull, *loc. cit.* Chrysost. and Theodoret (miscited by Peile, see Suicer, *Thesaur.* Vol. II. p. 728), Theophyl. 1, and many early commentators adopt the latter; Theophyl. 2, and the most recent expositors the former. Grammatically considered, καὶ τοῦτο = καὶ ταῦτα (Palm u. Rost, *Lex.* s.v. οὗτος, Vol. II. p. 599) might be referred to a verbal notion derived from πῶς, but the logical difficulty of such a connexion with ἐξ ἔργων (parallel and explanatory to ἐξ ὑμῶν) seems insuperable. Still it may be said that the clause καὶ τοῦτο κ. τ. λ. was suggested by the mention of the subjective medium πῶς, which might be thought to imply some independent action on the part of the subject (comp. Theodoret); to prevent even this supposition, the Apostle has recourse to language still more rigorously exclusive.

Θεοῦ τὸ δῶρον] 'of God is the gift;' sc. Θεοῦ δῶρον τὸ δῶρον ἐστὶ. The Gen. Θεοῦ (emphatic, on account of antithesis to ὑμῶν) is thus the predicate, τὸ δῶρον ('the peculiar gift in question,' τὸ σεσωσμ. εἶναι διὰ τῆς πῶς) the subject of the clause: see Rückert in *loc.* Harl. *Lachm.* and De W. inclose these words in a parenthesis: this is scarcely necessary, the slight asyndeta are more emphatic.

9. οὐκ ἐξ ἔργων] more exactly explains the previous οὐκ ἐξ ὑμῶν, and seems thus more naturally in con-

nexion with καὶ τοῦτο than with τὸ δῶρον ἐστὶ (Mey.). The sense, however, is the same. The grammatical meaning of ἐξ ἔργων is investigated in notes on Gal. ii. 16; its doctrinal applications are noticed by Neander, *Planting*, Vol. I. p. 419 (Bohn).

ἵνα μὴ] It does not seem by any means necessary to regard ἵνα as ec-batic (Peile, *Holz.*) Nor, on the other hand, need the telic force be so unduly pressed as to imply that the repression of boasting was the primary object of God's appointment of salvation by grace through faith; comp. Macknight. 'ἵνα has here a secondary telic sense; see notes on ch. i. 17. The purpose of God was the salvation of men by faith; this, among other things, so obviously implied an exclusion of all boasting, Rom. iii. 27, that such an issue cannot be regarded otherwise than as a purpose necessarily included in the 'lexsuprema;' comp. Rom. iii. 19.

10. αὐτοῦ γὰρ] The emphatic position of αὐτοῦ and the use of ποίημα as further explained by κτισθέντες κ. τ. λ. seem to show that γὰρ refers to καὶ τοῦτο—δῶρον and οὐκ ἐξ ἔργων, both to the positive statement that the gift of salvation comes from God, and the negative statement that salvation is not ἐξ ὑμῶν, or as further explained, οὐκ ἐξ ἔργων. If we are God's ποίημα, our salvation, our all must be due to him, Bramhall, *Castig.* Vol. IV. 232 (Angl. Cath. Lib.): if we are a spiritual ποίημα, spiritually formed and designed for good works, our salvation can never be ἐξ ἔργων (whether of the natural, moral, or ritual law which preceded that ἀν-κτισίς): see Neander, *Planting*, Vol. I. p. 476 note (ed. Bohn).

κτισθέντες] 'created;' τὴν ἀναγέννησιν

ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

¹¹ Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί,

ἐνταῦθα ἀντίκειται, Chrys.: compare *καὶ κτίσις*, 2 Cor. v. 17, Gal. vi. 15, and notes *in loc.* All modern commentators rightly reject Tertullian's reference of *ποίημα* to the physical,—*κτισθ.* to the spiritual creation, 'quantum ad substantiam fecit, quantum ad gratiam condidit,' *Adv. Marc.* v. 17; still the more general word *ποίημα* was probably used to suggest the analogy (Harl.) between the physical creation and the spiritual re-creation of man.

ἐπὶ ἔργοις ἀγαθοῖς] 'for good works,' i.e. 'to do good works.' 'Ἐπὶ denotes the object or purpose for which they were created; see notes on Gal. v. 13, and cons. the admirable doctrinal comment of Waterland, *Sermons*, XXII. 3, Vol. VI. p. 652.

οἷς προητοίμασεν] 'which God afore prepared.' The construction, meaning, and doctrinal significance of these words has been much discussed. We may remark briefly, (1) that owing to the absence of the usual accus. after *προητοίμ.* (Isaiah xxviii. 24, Wisdom ix. 8, Rom. ix. 23), οἷς cannot be 'the dative of the object,' 'for which God hath from the first provided,' Peile, but is simply (by the usual attraction) for ἃ; Winer, *Gr.* § 24. 1, p. 188, and § 22. 4. obs. p. 173. So Vulg., Syr., and the majority of commentators.

(2) *Προητοίμ.* is not neuter (Beng., Stier): the simple verb is so used Luke ix. 52, 2 Chron. i. 4 (?), but there is no evidence of a similar use of the compound. Nor is it equivalent (in regard to things) with *προορίσω* (in regard to persons), Harl., a paraphrastic translation rightly condemned by Fritz. *Rom.* ix. 23, 'aliud est enim *parare* *ἐτοιμάζειν* [to make *ἐτοιμα*, *ἔτα*, see Palm u. Rost, *Lex.*

α.ν. ἐτοιμος] aliud *definire* 'ὀρίξει,' Vol. II. p. 339. Lastly, neither here nor Rom. *l.c.* must the force of *πρὸ* be neglected: compare Philo *de Opif.* I. 18 (ed. Mang.) ὡς οἰκειοτάτῳ . . . ζῶν τὰ ἐν κόσμῳ πάντα προητοιμάσατο, rightly translated by Fritz., 'ante paravit quam conderet.' (3) Thus, then, we adhere to the simplest meaning of the words, using the latter part of the clause to explain any ambiguity of expression in the former: 'God, before we were created in Christ, made ready for us, pre-arranged, prepared a sphere of moral action or (to use the simile of Chrys.) a road, with the intent that we should walk in it, and not leave it; this sphere, this road was *ἔργα ἀγαθὰ*.'

11. διὸ] 'Wherefore,' not in exclusive reference to ver. 10, *ὅτι ἐκτίσθημεν ἐπ' ἔργοις ἀγαθοῖς*, Chrys.; nor alone to ver 4—10 (Mey.), but as the use of *ὑμεῖς* (comp. ver. 1) suggests, to the whole, or rather to the declaratory portion of the foregoing paragraph, ver. 1—7; ver. 7—10 being an argumentative and expegetic addition. On St. Paul's use of *διὸ*, comp. notes on Gal. iv. 31. The construction, which is not perfectly clear, is commonly explained by the introduction of *ὅτι*. This is not necessary: the position of *ποτὲ* (as rightly maintained by Rück., Lachm., Tisch.) seems to suggest that τὰ ἔθνη κ.τ.λ. is simply in apposition to *ὑμεῖς*. 'Ὅτι and *ποτὲ* are then respectively resumed by *ὅτι* and τῷ καιρῷ *ἐκείνῳ* in ver. 12; see Meyer: the first hint is due to Flatt, who, however, by adopting the order of Rec., had a weaker argument.

τὰ ἔθνη ἐν σαρκί] 'Gentiles in the flesh.' On the correct insertion of the article

οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, ¹² ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς

before *ἐθνη* (to denote class, category), see Middl. *Gr. Art.* III. 2. 2, p. 40 (Rose); and on its equally correct omission before *ἐν* (τὰ *ἐθν. ἐν σ.* forming only one idea), see Winer, *Gr.* § 19. 2, p. 155, Fritz. *Rom.* iii. 25, Vol. I. p. 195, and notes, ch. i. 15. 'Ἐν σαρκὶ is not in reference 'to their natural descent,' Hamm., or their corrupted state (οὐκ ἐν πνεύματι, Theoph., 'unregenerate Gentiles,' Peile), but, as the use of the word below distinctly suggests, to the corporeal mark: 'præputium profani hominis indicium erat,' Calv. They bore the proof of their Gentilism in their flesh and on their bodies.

οἱ λεγόμενοι ἀκροβυστία κ. τ. λ.] 'who are called (contemptuously) the Uncircumcision by the so-called Circumcision.' Both ἀκροβ. and περιτ. are used as the distinctive names or titles of the two classes, Gentiles and Jews. On the omission of the art. before ἀκροβ. (a nuncupative verb having preceded), see Middl. *Gr. Art.* III. 3. 2, p. 43 (Rose); and on the derivation of the word, Fritz. *Rom.* ii. 26, Vol. I. p. 136.

ἐν σαρκὶ χειροποιήτου seems added by St. Paul reflectively rather than descriptively; 'the circumcision,—yes, in the flesh hand-wrought, only a visible manual operation on the flesh when it ought to be a secret spiritual process in the heart, only *κατατομή*, not *περιτομή*.' Comp. *Rom.* ii. 28, 29, *Phil.* iii. 3, *Col.* ii. 11. Thus, then, as Calvin rightly felt, the Apostle expresses no contempt for the outward rite, which he himself calls a *σφραγιδα τῆς δικαιοσύνης*, *Rom.* iv. 11, but only (as the present words suggest) at the assumption of such a title (observe τῆς λεγομ., not τῶν λεγομ.) by a people who had

no conception of its true and deep significance. The Gentiles were called, and were the ἀκροβυστία; the Jews were called, but were not truly the περιτομή.

12. τῷ καιρῷ ἐκείνῳ] 'at that time,' 'in your heathen state.' The prep. ἐν (here rightly omitted by Tisch.) is more commonly (and correctly) inserted in this and similar forms, e.g. *Rom.* iii. 26, xi. 5, 2 *Cor.* viii. 13, 2 *Thess.* ii. 6, though occasionally omitted, 2 *Cor.* vi. 2 (quotation), *Gal.* vi. 9: see Wannowski, *Constr. Abs.* III. 1, p. 88, Madvig, *Synt.* § 39, and comp. ib. *Lat. Gr.* § 276.

χωρὶς Χριστοῦ] 'without Christ,' a predicate, not as Eadie and De W. a limiting clause to ἦτε ἀπηλλοτρι. The distinction drawn by Tittm. *Synon.* p. 94, between *ἀνευ* ('absence of object from subject') and *χωρὶς* ('absence of subject from object'), though specious, and not unsupported by derivation, cannot still, perhaps, be applied with certainty everywhere in the N. T.: compare *Phil.* ii. 14 with 1 *Pet.* iv. 9; moreover, *ἀνευ* is never used by St. Paul, *χωρὶς* sixteen, and in *Heb.* thirteen times. The Ephesians, whom St. Paul here views as the representatives of Gentilism (Olsch.), were, in their heathen ante-Christian state, truly *χωρὶς Χρ.*; not merely 'not acquainted with,' Maurice (*Unity*, p. 533, a very meagre interpr.), but without the *Messiah*, without the promised Seed (contrast *Rom.* ix. 4 sq.); 'nunc,' as Grotius well observes, 'eum possidetis non minus quam ii quibus promissus fuerat,' ap. *Pol. Syn.* The two following clauses, each of two parts, then more exactly elucidate the significance of the expression.

Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ
ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ

ἀπηλλοτριωμένοι κ. τ. λ.] ‘being aliens, or in a state of alienation, from the commonwealth of Israel;’ (συμπόλιται τῶν ἁγίων, ver. 19. There is a slight difficulty in the exact meaning and application of the words. Reversing the order, for the sake of making the simpler word define the more doubtful, we may observe that Ἰσραὴλ is clearly the theocratic name of the Jewish people, the title which marks their religious and spiritual, rather than their national or political distinctions: see Rom. ix. 6, 1 Cor. x. 18, Gal. vi. 16. Πολιτεία, then, which may be either (a) ‘*reipublicæ forma, status*,’ τῶν τὴν πόλιν οἰκούντων τάξις τις, Aristot. Pol. III. i. 1 (2 Macc. iv. 11, νομίμους πολ.) (παράνομους ἔθισμούς, viii. 17, προγονική π.); or, (b) ‘*jus civitatis*’ (Acts xxii. 28, 3 Macc. iii. 21); or, (c) ‘*vi-vendi ratio*’ (see Suicer, *Thesaur.* s. v. Vol. II. p. 795), seems distinctly in the first sense, and with a spiritual application. The gen. is thus simply ‘the possessive,’ not like δοῦν Ἀθηνῶν (Harl.), that of ‘the identical notion.’ Ἀπηλλοτριωμένοι, a noticeable and emphatic word (οὐκ εἶπε κεχωρισμένοι, Chrys.) seems to hint at a state of former unity and fellowship, and a lapse or separation (ἀπὸ) from it; comp. ch. iv. 18, Col. i. 21, Ecclus. xi. 34, 3 Macc. i. 3, Joseph. *Antiq.* xi. 5. 4, and exx. in Kypke, *Obs.* Vol. II. p. 295, and Schweigh. *Polyb. Lex.* s. v. This union, though not historically demonstrable, is no less spiritually true. Jew and Gentile were once under one *spiritual* πολιτεία, of which the Jewish was a subsequent visible manifestation. The Gentile lapsed from it, the Jew made it invalid (Matth. xv. 6, comp. Chrys.);

and they parted, only to unite again, ἐθνη καὶ λαοὶ Ἰσραὴλ (Acts iv. 27), in one act of uttermost rebellion, and yet, through the mystery of redeeming Love, to remain thereby (ver. 15, 16) united in Christ for ever.

ξένοι τῶν διαθηκῶν] ‘strangers from the covenants;’ second and more specializing part of the first explanatory clause. The gen. after ξένος is not due to any quasi-participial power (Eadie), but belongs to the category of the (inverted) possessive gen., Bernhardy, *Synt.* III. 49, p. 171, or perhaps rather to the gen. of ‘the point of view,’ (‘extraneos quod ad pactorum promissiones attinet,’ Beza): see Scheuerl. *Synt.* § 18. 3, a, p. 135. The reference of the plural διαθήκαι has been as unduly limited (Elen., Wolf), both here and Rom. ix. 4, as it has been unnecessarily expanded (De Wette). Harless and Olsh. (mis-cited by Eadie) seem most judiciously to refer it to the several renewals of the covenant with the patriarchs: see esp. Wisdom xviii. 22, δρκους πατέρων καὶ διαθήκας, 2 Macc. viii. 15, τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας: comp. Rom. xv. 8. The great Messianic promise (Gen. xiii. 15, xv. 18, xvii. 8; Chrys., Theophyl.) was the subject and substratum of all.

ἐλπίδα μὴ ἔχοντες] ‘not having hope,’ Auth. Ver.; rightly,—and not (according to the correction of Peile) dependent on the preceding clause and = ὥστε μὴ ἔχειν ἐλπίδα, ‘so that you had no (covenanted) hope’ (comp. Harl.); for, as Meyer acutely observes, ἐλπίδα (here ‘hope’ in its widest significance) if in any way specified, scil. ‘spem promissioni respondentem,’ Beng., could scarcely be anarthrous. Μὴ is used on account of the reference

ἄθεοι ἐν τῷ κόσμῳ¹³ νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.¹⁴ αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας

to the thought and feeling of the subject introduced by *μνημονεύετε*, ver. 11, 'having (as you must have felt) no hope;' comp. Winer, *Gr.* § 59. 4, p. 562, Herm. *Viger*, No. 267, and the good collections of exx. in Gayler, *Partic. Neg.* cap. ix.

ἄθεοι ἐν τῷ κόσμῳ] 'without God in the world;' objective negation (ἀ = οὐ c. adj., Harl.—though not necessarily, see esp. Gayler, *Partic. Neg.* p. 35), forming the climax and coacervation of the misery involved in *χωρὶς Χριστοῦ*; they were without church and without promise, without hope and—in the (wicked) world—without God. ἄθεος may be taken either with active, neuter, or passive reference, denying (see exx. Suicer, *Theas.* s. v.), ignorant of (Gal. iv. 8; *ἐρημοὶ τῆς θεογνωσίας*, Theodoret, comp. Clem. Alex. *Protrept.* 14), or forsaken by God (Soph. *Ed. Rex*, 661, ἄθεος, ἀφίλος); the latter seems best to suit the passive tenor of the passage, and to enhance the dreariness and gloom of the picture. Ἐν τῷ κ. is in antithesis to the *πολιτεία τοῦ Ἰσρ.* (Harl.), and similarly involves an ethical reference—'the profane wicked world' (a holy and spiritual *πολιτεία*). The religious aspects of heathenism are ably depicted by Harless in *loc.*

13. νυνὶ 84] In opposition to τῷ καιρῷ ἐκείνῳ, ver. 12.

ἐν Χρ. Ἰησοῦ] 'in Christ Jesus.' The prominent position of this significant clause seems clearly to indicate a contrast to *χωρὶς Χρ.* ver. 12, and an immediate connexion with *νυνὶ* (not *ἐγενήθητε*, Mey.), which it both qualifies and characterizes. The addition of Ἰησοῦ, far from being an argument against the contrast with *χωρὶς Χρ.*

(Mey.), is, in fact, almost confirmatory of it. Such an addition was necessary to make the circumstances of the contrast fully felt. Then, they were 'without Christ,' the Messiah,—now they were not only 'in Christ,' but 'in Christ Jesus,' Messiah and Saviour,—in Him who was no longer their future hope, but their present salvation. The reference is appropriately continued by ἐν τῷ αἵματι,—not merely αὐτοῦ, but τοῦ Χρ.: He who poured out His blood, Jesus of Nazareth, was truly Christ.

μακρὰν, ἐγγὺς] The use of these words in designating Gentiles and Jews (compare *προσέληντοι*) is abundantly illustrated by Schoettg. *Hor. Heb.* Vol. I. p. 761 sq. and Wetst. in *loc.*: see Isaiah lvii. 19, Dan. ix. 7, and Valck. on *Acts* ii. 39 (cited by Grinfield, *Schol. Hell.*).

ἐν τῷ αἵματι] 'by the blood;' ἐν instrumental: see Winer, *Gr.* § 52. a, p. 465. No very precise distinction can be drawn between this use and διὰ τοῦ αἵμ. ch. i. 7. We may perhaps say the latter implies simple and unconditioned, the former, immanent instrumentality; comp. Jelf, *Gr.* § 622. 3, and Winer, *l. c.* note.

14. αὐτὸς γάρ] 'For He—and none other than He.' De Wette appears certainly incorrect in transferring the emphasis to *εἰρήνη ὑμῶν*. The prominent position of ἐν Χρ. Ἰησ. and repetition of *Χριστοῦ*, in ver. 13, seem decisively to show that in the present verse αὐτὸς is no mere unaccented pronoun (compare Thiersch, *de Pentat.* p. 98) but has its regular and classical emphasis: see Winer, *Gr.* § 22. 4, obs. p. 174.

εἰρήνη ἡμῶν] 'our Peace.' Though the con-

τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας,
 15 τὴν ἐχθραν, ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν

text and the causal participle, ὁ ποιή-
 σας ('quippe qui fecit') seem to prove
 that εἰρήνη is here used metonymically
 (comp. 1 Cor. i. 30, Col. i. 27), and
 in a sense but little differing from
 εἰρηνοποιός (Usteri, *Lehrb.* II. 2, p.
 253), the abstract subst. still has and
 admits of a fuller and more general
 application. Not only was Christ our
 'Pacificator,' but our 'Pax,' the true
 εἰρήνη ᾧ, Isaiah ix. 6, the very essence
 as well as the cause of it: comp. Olsh.
in loc. Thus considered, εἰρήνη seems
 to have here its widest meaning—
 peace between Jew and Gentile, and
 between both and God. In ver. 15
 the context limits it to the former
 reference; in ver. 17 it reverts to its
 present reference to both.

τὰ ἀμφότερα] 'both,' Jews and Gen-
 tiles; explained by τοῖς δύο and τοὺς
 ἀμφοτέρους, ver. 15, 16. We have
 here no ellipsis of γένη, ἔθνη κ. τ. λ.,
 but only the abstract and generalizing
 neuter: see exx. in Winer, *Gr.* § 27.
 4, p. 204.

καὶ] epexegetic;
 see Fritz. *Rom.* ix. 23, Vol. II. p. 339,
 Winer, *Gr.* § 57. 2, obs. p. 515.

τὸ μεσότοιχον τοῦ φραγμοῦ] 'the
 middle wall of the fence or partition.'
 The genitival relation has been dif-
 ferently explained. There is (of course)
 no real (Pisc.) or virtual (Beza) hypal-
 lage for τὸν φρ. τοῦ μεσοτ. Nor does
 the genitive appear to be the charac-
 terizing or adjectival, i. q. διαφράσσον
 (Harl., comp. Clem. Alex. *Strom.* VI.
 13, p. 793, τὸ διορίζον), the apposi-
 tive (Mey.), or gen. *objecti* (Rück.),
 but *subjecti* (De W.), scil. τὸ ἀπὸ τοῦ
 φραγμοῦ, Chrys. (who, however, also
 gives the participial solution, ed. Oxf.),
 'the wall which originated, resulted
 from the fence (φραγμός, ἡφ., see Bux-
 torf, *Lex.* a. v. p. 1447), which existed

between Jew and Gentile: see
 Scheuerl. *Synt.* § 17. 1, p. 126. The
 φραγμός, then, would certainly seem
 to be the Law, not merely the cere-
 monial (Neander, *Planting*, Vol. I.
 p. 49, ed. Bohn), nor the 'discrimen
 præputii,' Beng., but the whole Mosaic
 Law: comp. Chrys. *in loc.*, who ap-
 positely cites Isaiah v. 2. Whether
 there is any reference to the ἐρκλον
 δρυφράκτου λιβνίου, Joseph. *Antiq.*
 XV. 11. 5, between the courts of the
 Jews and Gentiles (Hamm.) is doubt-
 ful; see Meyer. The use of the (rare)
 local subst. would seem to hint at such
 an external exemplification, especially
 as it would so well define the point of
 view under which the Apostle regards
 the λύσις. The φραγμός in its highest
 sense remained (Matth. v. 17); the
 μεσοτ. τοῦ φρ.,—the φραγμός viewed
 under its Jewish aspects and restric-
 tions, was done away with. It may
 be remarked that the temple was, as
 it were, a material embodiment of the
 law; its outward structure symbolized
 spiritual distinctions, and once at
 least (Matth. xxvii. 51) had borne
 outward witness to spiritual change:
 see Stier, p. 322, 323.

15. τὴν ἐχθραν] 'Ponenda hic
 ὑποστιγμή,' Grot. Obviously an epexe-
 gesis of τὸ μεσ. τοῦ φρ., 'to wit, the
 root of the enmity between Jew and
 Gentile,' see Usteri, *Lehrb.* II. 2. 1,
 p. 253. The exact reference of ἐχθραν
 has been greatly debated. That it
 cannot imply 'the enmity of Jews and
 Gentiles against God' (Chrys.), seems
 clear from the context, in which one
 idea, and one only—the reconciliation
 of Jew and Gentile—is at present
 dwelt upon. That it cannot denote
 simply 'the reciprocal enmity of Jew
 and Gentile' (Meyer), seems also clear

ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς
ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην, ¹⁶ καὶ ἀποκαταλλάξῃ

from its appositional relation to *μεσ. τοῦ φρ.* and the subsequent explanation afforded by *τὸν νόμον τῶν ἐντ. ἐν δόγμ.* The reference then must be to the law, of which the *ἐχθρα* was the result and working (comp. *εἰρήνη*), yet neither specially to the moral, nor specially to the ceremonial law; in a word, not simply to the *φραγμός*, but the *μεσοτ. τοῦ φρ.*, the whole Mosaic law viewed under its Judaical aspects, limitations, and antagonisms.

ἐν τῇ σαρκὶ αὐτοῦ must be connected closely with *καταργ.* as a modal, or perhaps rather instrumental, predication, 'in His crucified flesh.' comp. Col. i. 22, *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου*. Stier (comp. Chrys.) extends the reference of *σὰρξ* to Christ's incarnate state and the whole tenor of His earthly life ('Fleisches-lebens'); comp. Schulz, *Abendm.* p. 95 sq. This is doubtful: the context appears to refer alone to His death; comp. ver. 13, *ἐν τῷ αἵματι*, ver. 16, *διὰ τοῦ σταυροῦ*. On the distinction between the *σὰρξ* and the *σῶμα* (the *σὰρξ δοθεῖσα*) of Christ, comp. Lücke on *John* vi. 51, Vol. II. p. 149 sq.

τὸν νόμον τῶν ἐντ. ἐν δόγμ.] 'the law of ordinances expressed in decrees,' i. e. 'the law of decretory ordinances.' The Greek commentators join *ἐν δόγμ.* with *καταργ.*, referring *δόγματα* (scil. *τὴν πλῆσιν*, Chrys., *τὴν εὐαγγελικὴν διδασκαλίαν*, Theod.) to Christian doctrines: this meaning of *δόγμα* in the N. T. is, however, untenable. Harless (comp. Olsh.) retains the same construction, but regards *ἐν δόγμ.* as defining the sphere in which the action of Christ's death was manifested 'on the side of, in the matter of decrees.' This is plausible, and much to be pre-

ferred to Fritzsche's expl. 'nova praecepta stabiliendo' (*Dissert. 2 Cor.* ii. p. 168); still the article seems indispensable, for, as Winer observes, both the law and the side or aspect under which it is viewed are fairly definite. We retain, therefore, the ordinary explanation, according to which *ἐν δόγμ.* is closely united with *τῶν ἐντολῶν*, and therefore correctly anarthrous: see Winer, *Gr.* § 19. 2, and notes ch. i. 15. The gen. *ἐντολ.* thus serves to express the *contents* (Bernhardy, *Synt.* III. 45, p. 163), *ἐν δόγμ.* the definite mandatory form ('*legem imperiosam*,' *Erasm.*) in which the *ἐντολαί* were expressed: see Tholuck, *Beiträge*, p. 93 sq., and esp. Winer, *Gr.* § 31. 7, rem. 1, p. 249, 250.

ἵνα τοὺς δύο κ. τ. λ.] 'that He might make the two in Himself into one new man;' comp. Scholef. *Hints*, p. 99 (ed. 3). First purpose of the abrogation: peace between Jew and Gentile by making them (*οὐκ εἶπε, 'μεταβάλλῃ' ἵνα δέξῃ τὸ ἐνεργές τοῦ γενομένου*, Chrys.) in Himself, in His person (not *δι' αὐτοῦ*, Chrys.) into—not merely one man, but one new man; *ἵνα ἀνήμεγε θανμαστόν*, αὐτὸς τοῦτο πρῶτον γεγόμενος, Chrys. Meier's assertion that *καινός* has here no moral significance is obviously untenable.

ποιῶν εἰρήνην] 'so making peace between the two parts;' not aorist (as in ver. 16), but *present*; the 'pacificatio' is not mentioned as in modal or causal dependence on the 'creatio,' but simply as extending over and contemporaneous with, the whole process of it; comp. Scheuerl. *Synt.* § 31. 2, a, p. 310.

16. *καὶ ἀποκαταλλάξῃ*] 'and might reconcile us;' second purpose, though really from the nature of the

τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. ¹⁷ καὶ ἔλθὼν εὐηγγελίσατο

case the *first*, the divine procedure being, as De W. observes, stated regressively, *ἵνα κτίσῃ.....ἵνα ἀποκατ.ἀποκτείνας*. The double compound *ἀποκατ.* is used only here and Col. i. 20, 21. In both cases *ἀπό* does not simply strengthen (e.g. *ἀποθαυμάζω, ἀπεργάζομαι*, Mey., Eadie), but *hints* at a restoration to a primal unity, 'reducerit in unum gregem,' Calv.; comp. ver. 13. Chrys. gives rather a different and perhaps doubtful turn, *δεικνὺς ὅτι πρὸ τούτου ἡ ἀνθρωπίνη φύσις εὐκατάλλακτος ἦν, ὅλον ἐπὶ τῶν ἀγίων καὶ πρὸ τοῦ νόμου*. In estimating the preposition, however, the tendency of later Greek to double compounds without any obvious increase of meaning must not be forgotten; Thiersch, *de Pentat.* II. i. p. 83. The profound dogmatical considerations connected with *καταλλαγή* (alike active and objective, and passive and subjective, comp. 2 Cor. v. 18 with ib. 20), are treated perspicuously by Usteri, *Lehrb.* II. i. 1, p. 102 sq.: see also Jackson *on the Creed*, Book x. 49, 3, Pearson *ibid.* Vol. i. p. 430 sq. (Burton). *ἐν ἐνὶ σώματι* 'in one (corporate) body,' i.e. in the Church. The reference to the human *σῶμα τοῦ Χρ.* (Chrys.) is plausible, but on nearer examination not tenable. Had this been intended, the order (comp. the position of *ἐν τῇ σαρκὶ αὐτοῦ*) would surely have been different, if only to prevent this very connexion of *τοὺς ἀμφοτ.* and *ἐνὶ σώμ.* which their present juxtaposition so obviously suggests. Moreover, the query of B. Crus., why Christ's human body should be here designated *ἐν σῶμα*, has not been satisfactorily answered, even by Stier: the application of it to the mystical body is intelligible and appro-

priate, comp. ch. iv. 4. 'Εν is not consequently equivalent to *eis*, but preserves its proper meaning: they were *κτισθέντας eis ἓνα ἀνθρ.*; thus *κτισθέντας*, Christ reconciles them both *ἐν ἓνι σώμ.* (scil. *στρας*, Olsh.) to God: see Winer, *Gr.* § 54. 5, p. 494.

ἀποκτείνας 'having slain,' i.e. 'after He had slain;' contrast with *ποιῶν*, ver. 15. The use of the particular word has evidently been suggested by *διὰ σταυροῦ*; not *λύσας*, not *ἀνελών*, but *ἀποκτείνας*, 'quia crux mortem adfert,' Grot.; and thus in the words, though not the application of Chrys., *ὥστε μηκέτι αὐτὴν ἀναστήναι*. 'Εχθρα is of course, as in ver. 15, the enmity between Jew and Gentile, engendered by the law viewed under its Judaical aspects.

ἐν αὐτῷ 'in it,' i.e. 'upon it,' Hamm.; not 'in corpore suo,' Bengel. In F, G, Vulg. ('in semet ipso'), Syr. (Philox.) and several Latin Ff., we find *ἐν ἑαυτῷ*; the reading probably owes its origin and support to the reference of *ἐν σῶμα* to Christ.

17. *καὶ ἔλθων* 'And He came, &c.' not 'and came,' Auth. Ver. (see Scholef. *Hints*, p. 100), or 'and coming,' Eadie (compare Bernhardt, *Synt.* x. 9, p. 382). This verse seems clearly to refer back to ver. 14, *αὐτὸς γὰρ κ.τ.λ.*, there being, as B. Crus. suggests, a faint apposition between *Χρ. ἐστὶν εἰρήνη*, ver. 14, and *εὐηγγελ. εἰρήνην*, ver. 17; still, as ver. 15 and 16 cannot be considered parenthetical, the connexion is carried on by *καὶ*, and the verse is linked with what immediately precedes. 'Ἐλθὼν thus following *ἀποκτείνας* will more naturally refer to a spiritual advent (see esp. Acts xxvi. 23), or a mediate advent in the person of His Apostles, than to

εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς, ¹⁸ οἱ δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα. ¹⁹ ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ

His actual preaching when on earth. The participle *ελθὼν* (no mere redundancy, Raphael, Vol. II. 471) in fact serves to give a realistic touch to the whole group of clauses, 'Christ is our peace; yes, and He came and by His Spirit and the mouths of His Apostles He preached it.' *εἰρήνην*] Not only *τὴν πρὸς τὸν Θεόν*, Chrys., but also *τὴν πρὸς ἀλλήλους*: see notes ver. 14. The repetition of *εἰρήνην* is rightly maintained by Tisch. with ABDEFG (not H [Eadie], a fragmentary MS. which contains no part of this Ep.), Vulg. It. Goth. Copt., Æth. Arm. and many Ff. It gives an emphasis and solemnity to the passage, which is here (though denied by Stier, p. 370, comp. Bengel) especially appropriate. Meyer compares Rom. iii. 31, viii. 15.

18. *οἱ*] Not epexegetic, 'to wit, that we have, &c.,' Baumg., nor directly causal, 'because we have, &c.,' Beng., but demonstrative, 'for through Him we have, &c.:' compare 1 Cor. i. 5. The 'probatio,' as Calvin observes, is 'ab effectu,' the principal moment of thought, however, does not rest on *ἔχομεν*, on the reality of the possession (Harl.), or on any appeal to inward experience, 'for—is it not so?' Stier; but, as the order suggests, on *δι' αὐτοῦ*, on the matter of fact that it was 'through Him, and none but Him,' that we have this *προσαγωγὴ*. *ἔχομεν*] Present; the action is still going on. Contrast *ἐσχέκαμεν*, Rom. v. 2, where the reference is to the period when they became Christians, and where, consequently, the *προσαγωγὴ* is spoken of as a thing past. *τὴν προσαγωγὴν*] 'our introduction, admission;' the transitive meaning

seems, both here and Rom. v. 2, preferable to the intransitive 'access,' Auth. Ver., 'accessum,' Vulg. The former is the primary and more proper meaning of the word: see (appy.) Xen. *Cyrop.* vii. 5. 45, *τοὺς ἐμὸν φίλους δεομένους προσαγωγῆς*, comp. i. 3. 8, and the various applications of the word in Polybius, e.g. *Hist.* i. 48. 2, *τῶν μηχανημάτων πρ.*, xiv. 10. 9, *τῶν ὁργάνων*. Christ then is our *προσαγωγὴς* to the Father; *οὐκ εἶπεν 'πρόσδόν' ἀλλὰ 'προσαγωγῆν,' οὐ γὰρ ἀφ' ἐαυτῶν προσήλθομεν, ἀλλ' ὑπ' αὐτοῦ προσήχθημεν*, Chrys. on ver. 21: see 1 Pet. iii. 18, *ἵνα ἡμᾶς προσαγαγῇ τῷ Θεῷ*. There may possibly be here (less probably, however, Rom. v. 2) an allusion to the *προσαγωγὴς* ('admissionalis,' Lampridius, *Sever.* 4) at Oriental courts, Tholuck, *Rom.* i. c., and Usteri, *Lehrb.* ii. i. 1, p. 101; at any rate, the supposition does not merit the contempt with which it has been treated by Rückert. The uses of *προσαγωγὴ* are illustrated by Bos, *Obs. Misc.* 35, p. 149 sq.

ἐν ἐνὶ Πνεύματι] 'in one Spirit,' common to Jew and Gentile;' not for *διὰ*, Chrys., comp. (Ecum., Calv., al., but 'united in,' Olsh. The Holy Spirit is, as it were, the vital sphere or element in which both parties have a common *προσαγωγὴ* to the Father. The mention of the three Persons in the blessed Trinity, with the three prepp. *διὰ*, *ἐν*, *πρὸς*, is distinct and noticeable.

19. *ἄρα οὖν*] 'Accordingly then,' 'so then;' '*rebus ita comparatis igitur*;' the conclusion follows from ver. 14—18, and expands the ideas of ver. 13. On the use of *ἄρα οὖν*, see notes on Gal. vi. 10, and comp. Rom. v. 18,

πάροικοι, ἀλλ' ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ²⁰ ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστό-

20. 'Ἰησοῦ Χριστοῦ] So CDEFGJK, many Vv..... Orig. (1) and many Ff. Chrys. (text) omits 'Ἰησ. (Rec., Griesb., Scholz, De W., Meyer). Tisch. inverts the order with AB, Vulg. Goth. Copt. Orig. (2). Theophyl.; Ambrosiast. Augustine (frequently) and many others. (Rück., Lachm.). The evidence of the seven uncial MSS. seems to preponderate.

vii. 3, 25, viii. 12, ix. 16, 18: in all these cases the weaker ratiocinative force of *ἀπα* is supported by the collective *οὖν*. This position of *ἀπα* is unusual in classical Greek, Herm. Viger, No. 292. *ἐξνοὶ καὶ*

πάροικοι 'strangers and sojourners,' 'peregrini atque incolæ,' Cic. Offic. I. 34. The two expressions seem to constitute a full antithesis to *συμπολίται*, and to include all who, whether by national and territorial demarcation, or by the absence of civic privileges, were not citizens. *Πάροικος* then (Acts vii. 6, 29, 1 Pet. ii. 17) is here simply the same as the classic *μέτοικος* (a form which does not occur in the N. T., and only once, Jer. xx. 3, in the LXX), and was probably its Alexandrian equivalent. It is used frequently in the LXX, in eleven passages as a translation of *נָכַר*, and in nine of *אֲשֵׁרִי*. 'Accolas fuisse dicit gentiles quatenus multi ex illis morabantur inter Judæos, non tamen iisdem legibus aut moribus aut religione utentes,' Estius. Harless (after Beng.) regards *πάρ.* as in antithesis to *οἰκεῖοι*, *ἐξνοὶ* to *συμπολίται*, the former relating to *domestic*, the latter to *civic* privileges: this is plausible,—see Lev. xxii. 10 sq., Eccles. xxix. 26 sq.,—but owing to the frequent use of *πάρ.* simply for *μέτοικος*, not completely demonstrable. An allusion to proselytes (Whitby) is certainly contrary to the context: see ver. 11 sq.

συμπολίται, though partially vindicated by Raphelius, *Annot.* Vol. II.

p. 472, belongs principally to later Greek, e.g. *Ælian, Var. Hist.* III. 44, Joseph. *Antiq.* XIX. 2. 2; but also Eur. *Heracl.* 826; see Lobeck, *Phrygn.* p. 172. The tendency to compound forms without an adequate increase of meaning, has been before noticed as a characteristic of 'fatiscens Græcitas.' *τῶν ἁγίων* 'the saints,' not inclusively the holy 'of all times and lands' (Eadie), for the mention of the *πολιτεία* τοῦ Ἰσρ., ver. 12, is distinct and specific; nor exclusively the Jews as a nation (Hamm.), or the saints of the Old Testament (Chrys.), for this the nature of the argument seems to preclude; but the members of that spiritual community in which Jew and Gentile Christians were now united and incorporated,—and to which the external theocracy formed a typical and preparatory institution. The expression is further heightened and defined by *οἰκεῖοι τοῦ Θεοῦ*. On this use of *οἰκεῖος*, see notes on Gal. vi. 10.

20. *ἐποικοδομηθέντες* 'superædificati,' Vulg.: the preposition is not otiose, but correctly marks the superposition, super-structure: comp. 1 Cor. iii. 10, 12, 14, Col. ii. 7. The accus. is not used here as in 1 Cor. iii. 12, because the idea of *rest* predominates over that of *motion* or *direction*. That the dat. rather than the gen. of rest is here used, can hardly be said to be 'purely accidental' (Meyer), as the latter denotes absolute and less separable, the former partial and more

λων καὶ προφητῶν, ὅντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ²¹ ἐν ᾧ πάντα οἰκοδομὴ συναρμολογουμένη

separable super-position: see esp. Donalds. *Gr.* § 483, Krüger, *Sprachl.* II. § 68. 41, 1. Though this distinction must not be over-pressed in the N. T. (see Luke iv. 29), or even in classical writers (see exx. in Palm u. Rost, *Lex.* s. v. ἐπί, II. Vol. I. p. 1035), it still appears to have been correctly observed by St. Paul: the reading ἐπὶ τοῖς οὐρανοῖς, ch. i. 10, is very doubtful.

τῶν ἀποστόλων καὶ προφητῶν] Two questions of some interest present themselves, (1) the nature of the gen.; (2) the meaning of προφητῶν. With regard to (1) it may be said, that though the appositional gen., θεμέλιος οἱ ἀπόστ. καὶ οἱ προφ., Chrys., is perfectly tenable on grammatical grounds, exegetical considerations are opposed to it. The Apostles were not the foundations (Rev. xxi. 14 is not, like the present, a dogmatical passage, see Harl.), but laid them: see 1 Cor. iii. 10. The gen. is therefore more probably the *gen. subjecti*. (2) The order of the two classes (arbitrarily inverted by Calv., and insufficiently accounted for by Theodoret), the analogous passages, ch. iii. 5, iv. 11, the known prophetic gifts in the early Church, 1 Cor. xii. 16, al., and still more the apparent nature of the *gen. subjecti*, all combine in rendering it highly probable that the prophets of the New (Grot. al.) and not the Old Testament (Chrys., Theod.) are here alluded to. No stress can be laid on the absence of the article: this only shows that the Apostles and prophets were regarded as one class (Winer, *Gr.* § 18. 4. d, p. 145), not that they were identical (Harl.): Sharp's rule cannot be regularly applied to plurals; see Middleton, *Art.* III. 4. 2, p. 65

(ed. Rose). Baur, *Paulus*, p. 438, urges this prominence of 'prophets' as a proof of the later and Montanist origin of this Ep.: surely δεύτερον προφήτας, 1 Cor. xii. 28, is an indisputable proof that such a distinct order existed in the time of St. Paul.

ἀκρογωνιαίου] scil. λίθου; 'summus angularis lapis is dicitur qui, in extremo angulo fundamenti positus, duos parietes ex diverso venientes conjungit et continet,' Estius: comp. Psalm cxviii. 22, Jer. li. 26 (Heb.), Isaiah xxviii. 16, Matth. xxi. 42, 1 Pet. ii. 6. In 1 Cor. iii. 11, Christ is represented as the θεμέλιος: the image is slightly changed, but the idea is the same,—Christ is alike the substratum and binding-stone of the building, ὁ γὰρ λίθος ὁ ἀκρ. καὶ τοὺς τοίχους συνέχει καὶ τοὺς θεμελίους, Chrys. See Suicer, *Thes.* s. v. and Vol. II. p. 242.

αὐτοῦ is correctly referred by the Auth. Ver. to Christ. The art. before Ἰησ. Χρ. (Bong.) may not only be dispensed with, see Luke xx. 42, but would even, as Harl. suggests, be here incorrect; it would strictly then be 'He Himself, viz. Christ,' see Fritz. *Matth.* iii. 4, p. 117, and would imply a previous mention of Christ; whereas Christ is mentioned for the first time in the clause, and as in emphatic contrast with those who laid the foundations: see Stier in *loc.* p. 394.

21. ἐν ᾧ] Not ἀκρογωνιαῖω (Ecum., but Ἰησ. Χρ.; ὁ τὸ πᾶν συνέχων ἐστὶν ὁ Χριστός, Chrysost. πᾶσα οἰκοδομὴ] 'all the building.' There is here considerable difficulty, as grammar and exegesis are at issue. External authority is distinctly in favour of the omission of ἡ, the grammatical translation of which would be 'every building:' this, however, is

αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, ²² ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

totally irreconcilable with the context, for nothing can be more clear than that St. Paul is speaking of a single building. Nor can it be explained away, for *πάσα οἰκ.* can never mean 'every part of the building' (Chrys.), nor *οἰκοδ.* (per se) 'a church' (Mey.). We seem, therefore, compelled either to adopt the *Rec.*, and insert *ἡ* with AC, Chrysost. (text), Theoph., or (which is perhaps safest) to admit the usage of later Greek, although no *distinct* instance (Matth. ii. 3, Luke iv. 13, Acts ii. 36, vii. 22, cited by Eadie, are illusory, see Winer, *Gr.* § 17. 10, p. 132) occurs in the N. T., and to translate *πάσα* 'total' comp. *πάσα ἐπιστολή*, Ignat. *Eph.* § 12, and Pearson, *Vindic. Ign.* II. 10. 1. *Οικοδομή*, a late and non-Attic form (Lobeck, *Phryn.* p. 421, 487), used both for *οἰκοδόμημα* and *οἰκοδόμησις* (Palm u. Rost, *Lex.* s. v.) is here perhaps adopted in preference to *οἶκος* as less distinctly implying the notion of a completed building: see Harl. συναρμολογούμενη] 'filily framed together,' Auth. Ver. 'compaginata,' Jerome; pres. part.; the process was still going on. The rare verb *συναρμολ.* (= *συναρμύζω*) is only found here and iv. 16. Wetst. cites *Anthol.* III. 32. 4, *ἡρμολόγησε τράπον*. αὔξει] 'groweth,' rather than 'is growing:' compare Latham, *Engl. Lang.* § 572. The present marks not only the actual progress, but the normal, perpetual, unconditioned nature of the organic increase: see Scheuerl. *Synt.* § 32. 4, p. 339, 340. This increase must undoubtedly be understood as extensive (contr. Harl.) as well as intensive. On the development of the church, see Thiersch, *Apostol. Church*, p. 52 sq.

(transl.). The pres. αὔζω (more common in poetry) is not found in the LXX, and in the N. T. only here and Col. ii. 19. ἐν Κυρίῳ]

'in the Lord (Jesus Christ),' the usual meaning of Κύρ. in St. Paul's Epp.; see Winer, *Gr.* § 18, p. 141. It is very difficult to decide how these words are to be connected; whether (a) with αὔξει, Meyer; (b) with ἅγιον, Harl., Usteri, *Lehrb.* II. 1, p. 249, or (c) with ναὸν ἅγιον (comp. Stier), or rather, the whole clause, αὔξ. εἰς ναὸν ἁγ. Of these, (a) seems tautologous; (b) gives perhaps a greater prominence to the special nature of the holiness than the context requires; (c), on the contrary, as the order shows (ναὸν ἁγ., not ἁγ. ναὸν, comp. Gersdorf, *Beiträge*, v. p. 334 sq), leaves the idea of holiness subordinate, but defines almost modally how the whole is realized, 'in communion with Christ, and in it alone.' ἐν ᾧ is thus special and quasi-local, referring mainly to *συναρμ.*, ἐν Κυρίῳ general and quasi-modal, referring to the whole sentence. On these accounts, and esp. from the harmony with ἐν Πν., ver. 22, and even οἰκεῖν τ. Θ. ver. 19, (c) is to be preferred.

22. ἐν ᾧ] Scil. ἐν Κυρίῳ: Eadie refers the relative to ναὸν ἐν Κυρίῳ, but this seems a needless departure from the natural antecedent, and not in harmony with his previous (correct) connexion of ἅγιον and ἐν Κυρ. The connexion with ναὸν might have been maintained, but not with ναὸν ἐν Κυρ. συνοικοδομεῖσθε] 'are builded together;' it is singular that so good a commentator as Calv. should have preferred the imperative transl., when St. Paul is so evidently impressing on his readers what they are,

On this account I pray for you, if ye have heard how God revealed to me the mystery of the call of the Gentiles and gave me power and grace to preach it to all so that men and angels might learn God's manifold wisdom. So faint not at my troubles.

III. Τούτου χάριν ἐγὼ Παῦλος

the mystical body they actually belong to, not what they ought to be. The force of *σὺν* appears similar to that in *συνέκλεισεν*, Gal. iii. 2 (see notes), and to refer to the close and compact union of the component parts of the building. Meyer aptly cites Philo, *de Præm.* p. 928 E [§ 20, Vol. II. p. 427 ed. Mang.] *οἰκίαν ἐδ συνωκοδομημένην καὶ συνηρμοσμένην*. The comma after *συνωκοδ.* (*Griesb.*), which would refer *εἰς κατοικ.* to *ἀδξε*, does not seem necessary.

ἐν Πνεύματι 'in the Spirit,' i.e. by the indwelling of the Holy Spirit, Harl., Eadie: quasi-modal clause, in exact parallelism with *ἐν Κυρίῳ*, ver. 21. Two other translations have been proposed: (a) 'through the spirit,' Auth. Ver., Theophyl., Meyer; (b) 'in a spiritual manner' (*ἐν σαρκί*, i.e. the *κατοικ.* is *πνευματικόν*, not a *πὰς χειροποίητος*, Acts vii. 48, Olsh. The first of these violates the apparent parallelism with *ἐν Κυρ.*, and presupposes, in order to account for the position of *ἐν Πν.*, an emphasis in it which does not seem to exist. The second introduces an idea not hinted at in the context, and obscures the reference to the Holy Trinity, which here can scarcely be pronounced doubtful. It has been urged by Meyer that in the first interpr. the 'continens' and 'contentum' are confounded together: to a certain extent it may seem so, but see Rom. viii. 9. Lastly, no argument can be founded on the omission of the article, as *Πνεῦμα* is used with the same latitude as proper names: see notes on Gal. v. 5, p. 83. The opinion also there expressed against the distinction of Harless, *h. l.* between the 'subjective' and 'objective'

Holy Spirit, the Editor has, at present, seen no reason to modify.

CHAPTER III. 1. τούτου χάριν]

The meaning of these words will of course be modified by the view taken of the construction. Out of the many explanations of this passage, two deserve attention. (a) That of Syr. and Chrys., according to which *εἰμι* is supplied after *ὁ δέσμ.* 'I. X., ὁ δέσμος being the predicate. 'I am the prisoner of the Lord,' the prisoner *κατ' ἐξοχήν*; 'multa enim erat istius captivitatis celebritas,' Beza. Τούτου χάριν will then be 'for the sake of this edification of yours,' ch. ii. 22. (b) That of Theodoret, according to which *ὁ δέσμος* is in apposition, and the construction resumed, ver. 14. Τούτου χάριν will then be 'on this account,' 'because ye are so built together,' De Wette, or (more probably) with a wider reference to the whole foregoing subject; *ἀκριβῶς ἐπιστάμενος, καὶ τιμῆτε, καὶ πῶς ἐκλήθητε, καὶ ἐπὶ τίσιν ἐκλήθητε, δέομαι καὶ ἱκετεύω τὸν τῶν δλων Θεὸν βεβαιῶσαι ὑμᾶς τῇ πίστει*, Theodoret. The interpretation 'per brachylogiam,' according to which, *δέσμ. εἰμι* is to be supplied (Wiggers, *Stud. u. Krit.* p. 841. p. 431 note, Meyer, ed. 1), is so clearly untenable, that Meyer (ed. 2) has now given it up in favour of (a). This former interpr. deserves consideration, but on account of the virtual tautology in *τούτ. χάριν* and *ὅτι ἐν ὑμῶν*, the analogy of ch. iv. 1, and still more the improbability that St. Paul would style himself *ὁ δέσμος*, when he so well knew others were suffering like himself (1 Cor. iv. 9 sq.), the latter (b) is to be preferred: see Winer, *Gr.* § 64.

ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν ² εἶγε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ³ ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι

2, p. 615. The translation recently advanced by Wieseler is singular, but not very satisfactory; while he regards ὁ δέσμ. as in apposition, he still admits neither parenthesis nor brachylogy; '*Diesem zu Gunsten bin ich Paulus, der ich ein gefesselter Christi Jesu bin, u. s. w.,*' *Synops.* p. 446.

τοῦ Χριστοῦ Ἰ.] Gen. of the author or originator of the captivity; Hartung *Casus*, p. 17, see Winer, *Gr.* § 30. 2. b. obs. p. 216: 'whom Christ and His cause have made a prisoner,' Olsh. Comp. Philem. 13, δεσμοὶ τοῦ εὐαγγελίου.

2. εἶγε 'if indeed, as I may suppose,' 'on the assumption that;' not 'since,' Scholef., Eadie. Εἶγε is properly '*si quidem*,' and if resolved, '*tum certe si*' (see Klotz, *Devar.*, Vol. ii. p. 308, notes on *Gal.* iii. 4); it does not *in itself* imply the rectitude of the assumption made ('εἶγε usurpatur de re quæ jure sumpta creditur,' Herm. *Viger*, No. 310), but derives that shade of meaning from the context. In the present case there could be no real doubt, 'neque enim ignorare, quod hic dicitur, poterant Ephesii, quibus Paulus ipse evangelium plusquam biennio prædicaverat,' Estius. Comp. ch. iv. 21, 2 Cor. v. 3, Col. i. 23. No argument, then, can be fairly deduced from these words against the inscription of this Ep. to the Ephesians (Mill, *Prolegom.* p. 9, De Wette). The hypothetical form of expression does not imply that the Apostle was personally unknown to his readers, but as Meyer and Eadie observe, only conveys a gentle appeal, a hope that his words had not been quite forgotten. τὴν

οἰκονομίαν κ. τ. λ.] '*the dispensation*

of the grace of God which is given to you-ward:' see notes to Translation.

In this passage two errors must be avoided: first, τῆς δοθείσης must not be taken, virtually or expressly, 'per hypallagen' for τὴν δοθείσαν, comp. Col. i. 25; secondly, no special meanings must be assigned either to οἰκονομία or χάρις. Οἰκονομία is not 'the apostolic office' (Wieseler, *Synops.* p. 448), but, as in ch. i. 10 (see notes), 'disposition,' 'dispensation:' τῆς χάριτος being the gen.—not *subjecti*, Œcum. (who reads ἐγνώρισε, as in *Rec.*), Eadie,—but (as the pass. ἐγνωρίσθη seems rather to suggest) *objecti*, or rather the gen. of 'the point of view,' which serves to complete the conception (see Scheuerl. *Synt.* § 18. p. 129), 'the dispensation in respect of the grace of God, &c.' This is further explained by ὅτι κατὰ ἀποκ. ver. 3; οἰκονομίαν χάριτος φησι τὴν ἀποκάλυψιν, Chrys. There is thus no need to depart from the strict meaning of χάρις: it is not 'munus Apostolicum,' Estius, but the assisting and qualifying grace of God for the performance of it.

εἰς ὑμᾶς is well translated '*to you-ward*,' Auth. Ver., it is not '*in vobis*,' Vulg., or even '*for you*' (dat. commodi), but '*toward you*,' '*to work in you*:' comp. ch. i. 19.

3. ὅτι κ. τ. λ.] Explanation of the nature and peculiarity of the οἰκονομ. The emphasis thus obviously falls on the modal predication, κατὰ ἀποκάλυψιν. These latter words are used in a very similar, though not perfectly identical manner, Gal. ii. 2 (comp. 2 Cor. viii. 8, Gal. iv. 29 (see note), Phil. ii. 3): there the allusion is rather to the *norm* or *rule*, here to

τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, ⁴ πρὸς ὃ
δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ

the manner, 'by way of revelation,' 'revelation-wise;' comp. Bernhardy, *Synt.* v. 20. b, p. 239.

τὸ μυστήριον] The subject of the mystery is the admission of the Gentiles to fellowship and heirship with Christ in common with the Jews; μυστήριον γὰρ ἐστὶ τὸ τὰ ἔθνη ἐξαίφνης εἰς μεῖζονα τῶν Ἰουδαίων εὐγενεῖαν ἀναγαγεῖν, Chrys., see Usteri, *Lehrb.* p. 252; not the mystery of redemption generally, nor St. Paul's special call, nor all three combined, Estius. The context clearly shows that the first alone is the subject.

προέγραψα] 'have afore written,' Hamm.; this is to be preferred to the aoristic translation, Auth. Vers., as it serves better to define the reference as being to the present and not to any earlier (Chrys., but not Theodoret or Theophyl.) Epistle. The context (ver. 4) and the opinion previously expressed require that καθ. προέγρ. should be referred to ἐγὼ. μοι τὸ μυστήρ., and not to κατὰ αποκάλυψιν, though confessedly emphatic. Harless has satisfactorily shown that the inclosure of the latter part of this verse and ver. 4 in a parenthesis, as proposed by Wetst. and adopted by Griesb., is untenable. The relative ὃ, ver. 5, thus refers to the word μυστ., which immediately precedes. This close concatenation of sentences, especially in the early chapters of this Ep., is very noticeable and characteristic.

ἐν ὀλίγῳ] διὰ βραχείων, Chrys., see Kypke, *Obs.* Vol. II. p. 293. It is scarcely necessary to allude to the mistaken temporal application of these words, 'a short time before,' 'just now,' comp. Theodoret. This would be πρὸ ὀλίγου; ἐν ὀλίγῳ in a temporal sense can only mean, as Mey. and Harl.

correctly observe, 'in a short space of time:' see Acts xxvi. 28, where, however, as in the present case, the meaning 'briefly,' 'with a compendious form of argument' (not 'lightly,' Alf., see Meyer in *loc.*), is appy. more tenable. Stior alludes to the common epistolary expression, 'a few lines.'

4. πρὸς ὃ] 'in accordance to which,' 'agreeably to which.' The remark of Harl. is sound and comprehensive: πρὸς (with acc.) in its ethical use denotes the relation of *conformity to*. Whether this be in reference to *cause and effect* ('owing to,' Herod. iv. 161, comp. Matth. xix. 8; see exx. in Palm u. Rost, *Lex.* s.v. b. aa, Vol. II. p. 1157), *design and execution* ('in order to,' 1 Cor. xii. 7, &c.), *simple comparison* (Rom. viii. 18; Herod. III. 34, cited by Bernhardy, *Synt.* v. 31, p. 265, or (as here) *norm* ('according to,' Gal. ii. 14, see notes), must be determined by the context. If we add to these the indication of *simple mental direction* ('in regard to,' 'in reference to,' Heb. i. 7, see Winer, *Gr.* § 51. h, p. 481), the ethical uses of πρὸς with acc. will be sufficiently delineated. For a good and comprehensive list of exx. see Palm and Rost's valuable Lexicon, Vol. II. p. 1156 sq. Ὁ clearly refers to the τὸ προγεγραμμένον, not to ἐν ὀλίγῳ (Kypke). From what St. Paul had just before written, his 'insight into the mystery of Christ Jesus' was to be collected and inferred by his readers: 'ex ungue leonem,' Beng.

τὴν σύνεσίν μου κ. τ. λ.] 'my insight, my understanding in the mystery of Christ.' The article is not needed before the prep., as σύνεσις ἐν τῷ μυστ. forms a single composite idea. The formula συντελεῖν ἐν (and εἰς) occurs several times in the LXX, 2 Chron.

μυστηρίῳ τοῦ Χριστοῦ, ⁵ ὁ ἑτέραις γενεαῖς οὐκ ἐγνω-
ρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς

xxxiv. 12, Nehem. xiii. 7, &c. Harl. appositely cites 3 Esdr. i. 33, τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ Κυρίου: see notes ch. i. 15. The distinction between συνιέναι ('to understand,' 'verstehn') and νοεῖν ('to perceive,' 'merken'), is noticed by Tittmann, *Synon.* p. 191.

τοῦ Χριστοῦ is commonly taken as a gen. *objecti*, 'the mystery relating to Christ;' of which His reconciliation, and union of the Jews and Gentiles in Himself, formed the subject: comp. Theophyl. *in loc.* By comparing, however, the somewhat difficult passage, Col. i. 27, τοῦ μυστηρ. ὅς ἐστιν Χριστὸς ἐν ὑμῖν, it would certainly seem that it is rather a species of gen. *materiae*, or of *identity*: 'Christus selbst ist das Concretum des göttlichen Geheimnisses,' Meyer; comp. Stier *in loc.* and see *exx.* in Scheuerlein, *Synt.* § 12. 1, p. 82, 83.

5. ἑτέραις γενεαῖς] 'in other generations, ages,' temporal dative, Winer, *Gr.* § 31. 5, p. 246; comp. notes, ch. ii. 11. Meyer, maintaining the usual meaning of *γενεά*, explains the dat. as a simple dat. *commodi*, and τοῖς υἱοῖς as an epexegetis. This is unnecessary precision, as in Col. i. 26, ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, the less usual meaning, 'age,' can scarcely be denied: see Acts xiv. 16, and, probably, Luke i. 50. In the LXX, *γενεά* is the usual translation of *γένος* which certainly (see Gesen. *Lex.* s. v.) admits both meanings. In one instance, Isaiah xxiv. 22, even *עָרָא* is so translated.

τοῖς υἱοῖς τῶν ἀνθρώπων.] 'Latissima appellatio, causam exprimens ignorantiae, ortum naturalem;' so Beng., who, however, proceeds less felicitously to refer the expression to the ancient prophets. This is neither fairly demonstrable

from the use of *עָרָא*, Ezek. vii. 1, &c., nor by any means consonant with the present passage, where no comparison is instituted between the prophets of the Old and of the New Test., but between the times,—the *then* and the *now*. The expression, υἱοὶ τῶν ἀνθρώπων, seems chosen to make the contrast with the ἀγιοὶ ἀπόστ. αὐτοῦ καὶ προφ., the Θεοῦ ἀνθρώποι (2 Pet. i. 21, Deut. xxxiii. 1) more fully felt.

ὡς] Observe the *comparison* which the particle introduces and suggests. Ἐγνωρίσθη μὲν τοῖς πάλαι προφήταις, ἀλλ' οὐχ ὡς νῦν· οὐ γὰρ τὰ πράγματα εἶδον [comp. 1 John i. 1] ἀλλὰ τοὺς περὶ τῶν πραγμάτων προέγραψαν λόγους, Theodoret.

ἀγίοις] This epithet has been very unreasonably urged by De Wette as a mark of the post-apostolic age of the epistle. It is obviously used to support and strengthen the antithesis to the υἱοὶ τῶν ἀνθρώπων. The Apostles were ἀγιοὶ in their office as God's chosen messengers, ἀγιοὶ in their personal character as the inspired preachers of Christ. Comp. Luke i. 70, Acts iii. 21, 2 Pet. i. 21 (*Lachm.*), where the prophets are so designated. The meaning of *προφῆταις* is here the same as in ch. ii. 20, the 'N. T. prophets.'

ἐν Πνεύματι] 'Per Spiritum,' Beza. The Holy Spirit gave the ἀποκάλυψις: ἐλ γὰρ τὸ Πνεῦμα ἐδίδασκε τὸν Πέτρον, οὐκ ἂν τὸν ἐθνικὸν Κορνήλιον μετὰ τῶν σὺν αὐτῷ παρεδέξατο, Theophyl.; comp. Chrys., who certainly *appears* erroneously cited (De W., Eadie) as joining ἐν Πν. with *προφ.*, 'prophets in the Spirit,' sc. *θεοπνεύστους*. This latter construction though fairly plausible, is open to the decisive exegetical objection that it is an 'idem per idem,' if prophets were not divinely inspired,

ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι,
 6 εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα
 τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,
 7 οὗ ἐγενήθη διὰκονος κατὰ τὴν δωρεὺν τῆς χάριτος τοῦ

'prophets in the Spirit,' the name would be misapplied. On the omission of the art. see ch. ii. 12. The traces of Montanism which Baur, *Paulus*, p. 440, finds in these words, are so purely imaginary as not to deserve serious notice or confutation.

6. εἶναι κ. τ. λ.] 'to wit, that the Gentiles are, &c.,' not 'should be,' Auth. Ver., Eadie. The infin. does not express the design, but explains the subject and purport of the mystery: τοῦτ' ἐστὶ τὸ μυστήριον τὸ εἶναι τὰ ἔθνη συγκληρονόμα τῷ Ἰσραὴλ τῆς ἐπαγγελίας, καὶ συμμετόχα, Theophyl. συγκληρονόμα κ. τ. λ.] It does not seem correct to regard these three epithets, on the one hand, as merely cumulative and oratorical, or on the other as studiously mystical and significant (comp. Stier, who here finds a special allusion to the Trinity). The general fact of the συγκληρονομία is re-asserted, in accordance with the Apostle's previous expressions, both in its outward and inward relations. The Gentiles were fellow heirs with the believing Jews in the most unrestricted sense: they belonged to the same corporate body, the faithful; they shared to the full in the same spiritual blessings, the ἐπαγγελία; see Theodoret *in loc.* The compounds σύσσωμος ('concorporalis,' see Suicer, *Thes.* s. v. Vol. II. 1191) and συμμετόχος ('comparticeps,' ch. v. 7) appear to have been both formed by St. Paul, being only found in this Ep. and the Ecclesiast. writers. The verb συμμετέχω occurs in classical Greek, e.g. Eurip. *Suppl.* 648, Plato *Theæt.* 181 c, Xenoph. *Anab.* vii. 8. 17.

τῆς ἐπαγγελίας] 'the promise of salvation,' not merely of the Holy Spirit (Eadie); for though the promise of the Spirit was one of the prominent gifts of the New Covenant (Gal. iii. 14), it would here be not only too restricted, but even scarcely consonant with the foregoing συγκληρονόμα.

ἐν Χρ. and διὰ τοῦ εὐαγγ. both refer to the three foregoing epithets. The former points to the objective ground of the salvation, Him in whom it centred, the latter the medium by which it was to be subjectively applied (Mey.): τῷ πεμφθῆναι καὶ πρὸς αὐτοῦ, καὶ τῷ πιστεῦσαι· οὐ γὰρ ἀπλῶς, ἀλλὰ διὰ τοῦ εὐαγγελίου, Chrysost. On the distinction between ἐν and διὰ in the same sentence, see Winer, *Gr.* s. v. ἐν, p. 465, note; comp. ch. i. 7. The transl. of Peile, 'under that Gospel dispensation' (comp. Locke), is very doubtful.

7. ἐγενήθη] 'I became.' this less usual form is rightly adopted by Tisch., Lachm., Rück., Meyer., on the authority of ABD* FG against CD*** EJK, which read ἐγενόμην. The passive form, however, implies no corresponding difference of meaning (Rück., Eadie); γίγνομαι in the Doric dialect was a deponent pass.; ἐγενήθη was thus used in it for ἐγενόμην, and from thence occasionally crept into the language of later writers. See Buttmann, *Irreg. Verbs.* s. v. GEN-, Lobeck, *Phryg.* p. 108, 109.

διάκονος] 'a minister,' Col. i. 23, 2 Cor. iii. 6. Meyer rightly impugneth the distinction of Harless, that διακ. points more to activity in relation to the service, ὑπηρέτης to activity in relation to the master. This certainly

Θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. ⁸ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἀγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελισασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ, ⁹ καὶ φωτίσαι πάντας τὶς ἡ

cannot be substantiated by the *exx.* in the N. T.; see 2 Cor. vi. 4, xi. 23, 1 Tim. iv. 6, where *διδκ.* is simply used in reference to the *master*, and Luke i. 2, where *ὑπηρέτης* refers to the *service*. On the derivation of *διδκ.* (*δίκη*), see Buttm. *Lexil.* s.v. *διάκτος*.

τῆς χάριτος] Gen. of identity; that of which the gift (the apostolic office, the office of preaching to the Gentiles) consisted, Plato, *Leg.* VIII. 844, *διττὰς δωρεὰς χάριτος*. See Scheuerl. *Synt.* § 12. 1, p. 82.

κατὰ τὴν ἐνέργειαν] does not depend on *ἐγενόμην* (Mey.), but on *τὴν δοθεῖσάν μοι*, which would otherwise seem an unnecessary tautologous addition. 'The mention of the power of God is founded on the circumstance that St. Paul sees in his change of heart, from a foe to a friend of Christ, an act of omnipotence,' Olsh. On the proper force of *κατὰ*, see notes, ch. i. 19.

8. ἐμοὶ τῷ ἐλαχιστοτέρῳ] 'To me who am less than the least.' Auth. Ver.; a most felicitous translation. No addition was required to the former period; the great Apostle, however, so truly, so earnestly felt his own weakness and nothingness (*εἰ καὶ οὐδὲν εἰμι*, 2 Cor. xv. 15), that the mention of God's grace towards him awakens within, by the forcible contrast it suggests, *not only* the remembrance of his former persecutions of the church (1 Cor. xv. 10), but of his own sinful nature (1 Tim. i. 15, *εἰμι*, not *ἦν*). Calv. and Harl. here expound with far more vitality than Est., who refers this *ταπεινοφροσύνης ὑπερβολὴν* (Chrys.) only to the memory of his former persecutions. It is perfectly incredible

that in such passages as these, which reveal the truest depths of Christian experience, Baur (*Paulus*, p. 447) can only see contradictions and arguments against the apostolic origin of the Epistle. On the form *ἐλαχιστ.* see Winer, *Gr.* § 11. 2, p. 80, and *exx.* collected by Wetst. *in loc.*, out of which, however, remove Thucyd. iv. 118, as the true reading is *κάλλιον*.

εὐαγγελισασθαι] clearly depends on *ἡ χάρις αὕτη*. It is singular that Harless should have referred *εὐαγγ.* to *δωρεάν*, and have considered *ἐμοὶ*—*αὕτη* as parenthetical, when there appear no satisfactory reasons, grammatical or exegetical, for departing from the ordinary construction.

πλοῦτος Χρ.] 'the riches of Christ,' i.e. the exhaustless blessings of salvation: compare Rom. xi. 33. It is *ἀνεξιχνίαστον* (ᾠδ. γλ. Job v. 9, ix. 10) both in its nature, extent, and application.

9. φωτίσαι πάντας] 'to illuminate all, make all see;' expansion of the foregoing clause both as to the process and the persons. The Apostle had grace given not only to outwardly preach the Gospel, but to inwardly enlighten; and that not only the Gentiles, but all. *Φωτίσαι* must not be explained away as synonymous with *διδάξαι*. This derivative meaning is found in the LXX, see Judges xiii. 8 (*Alex.*), 2 Kings iv. 2, xvii. 27, 28, but not in the N. T., where the reference is always to light, either physical (Luke x., xi., 36), metaphorical (1 Cor. iv. 5), or spiritual (Heb. vi. 4, al.). Christ is properly *ὁ φωτίζων* (John i. 9), His apostles

οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι, ¹⁰ ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς

do it 'participatione ac ministerio,' Estius.

οἰκονομία] see ch. i. 10. Peile and Mackn. (comp. Wolf in *loc.*) maintain the reading *κοινωνία* (*Rec.*, with only a few mss.) against all the MSS., principal Vv. and Ff. This seems rash in the extreme; especially as *οἰκονομία* is also, on internal grounds, much to be preferred. The dispensation (arrangement, regulation) of the mystery (the union of Jews and Gentiles in Christ, ver. 6) was now to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having been revealed to the heavenly powers by means of the Church.

ἀπὸ τῶν αἰώνων] 'from the ages,' 'since the ages of the world began,' ὁ ἄρχ., Gen. vi. 4. The *terminus a quo* of the concealment is given. The counsel itself was formed πρὸ τῶν αἰώνων, 1 Cor. ii. 7, the concealment of it dated ἀπὸ τῶν αἰώνων, from the commencement of the ages when intelligent beings, from whom it could be concealed, were called into existence. Comp. Rom. xvi. 25, *μυστηρίου χρόνους αἰώνιους σεσιγημένους*.

τῷ τὰ πάντα κτίσαντι] The reference and object of these words has been much disputed. The tense and the use of the neuter (τὰ πάντα) seem to show that the reference is to the physical, and not to the spiritual (Calv.) creation. The latter explanation probably arose from the doubtful insertion διὰ Ἰησ. Χρ.; but it is noticeable that Chrys., though he retains the longer reading, still distinctly refers κτίσω to the material creation, οὐδὲν γὰρ χωρὶς αὐτοῦ πεποιήκε. The object of this clause may perhaps be most simply explained

as follows:—τῷ τὰ πάντα (observe the emphatical position, 'nullā re prorsus exceptā,' Estius) κτίσ. suggests the idea of omnipotence in its widest extent and applications; which again suggests the inference that the *μυστ.* must have been included, and must thus have formed a part of God's primal counsels. A reference to God's *omniscience* would more suitably have justified the concealment, the reference to His *omnipotence* more convincingly asserts its aboriginal existence.

10. ἵνα is distinctly telic, referring generally to the two foregoing verses. It cannot depend on either of the participial clauses immediately preceding, for neither the concealment of the mystery (Meyer), nor the past act of material creation (Harl.) could be properly said to have had as its purpose and design the present (νῦν) (ἀπὸ τῶν αἰώνων) exhibition of God's wisdom to angels. The reference is far more general. St. Paul (as Olsh. well remarks), in contrasting the greatness of his call with the nothingness of his personal self, pursues the theme of his labour through all its stages: the ἐλαχιστότερος has grace given him εὐαγγ. κ.τ.λ., nay more, φωτίσαι πάντας κ.τ.λ., and that, too, that heaven might see and acknowledge the πολυποίκοις σοφία of God: see also Neander, *Planting*, Vol. I. p. 518 (Bohn).

ταῖς ἀρχαῖς κ. τ. λ.] See notes on ch. i. 21. διὰ τῆς ἐκκλησίας] 'through the Church,' i.e. 'by means of,' Scholef. *Hints*, p. 100; not 'in the Church,' Peilo. The church, the community of believers in Christ (Col. i. 24), was the means by which these ministering spirits were to behold and contemplate God's wisdom: comp.

ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, ¹¹ κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ¹² ἐν ᾧ ἔχομεν τὴν παρρῆσίαν καὶ τὴν προσαγωγὴν ἐν

Calv. 'Ecclesia . . . quasi speculum sit in quo contemplantur Angeli mirificam Dei sapientiam:' *ὅτε ἡμεῖς ἐμύθομεν, τότε κακεῖνοι δι' ἡμῶν*, Chrys. That the holy angels are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible. Comp. 1 Pet. i. 12, *eis ἃ ἐπιθυμοῦσιν ἀγγελοι παρακύψαι*, and see Petavius, *Theol. Dogm.* Vol. III. p. 44 sq. Suicer, *Thesaur.* Vol. I. p. 46.

πολυποίκιλος] 'manifest,' 'multifarious.' Orph. *Hymn* VI. 11, LXI. 4) (δοτατος. This characteristic of God's counsels is not τὸ παράδοξον (see the otherwise good comment of Greg. Nyss. ap. Theophyl.), but as Theophyl. himself observes, τὸ πολύτεχρον, the variety of the divine counsels, which nevertheless all mysteriously co-operated toward a single end,—the call of the Gentiles and salvation of mankind by faith in Jesus Christ. The use of πολυποίκ. in reference to Gnosticism (Irenæus, *Hær.* I. 4. 1) does not give the slightest reason for supposing (Baur, *Paulus*, p. 429) that the use of the word here arose from any such allusions.

11. κατὰ πρόθεσιν κ.τ.λ. obviously depends on *ἵνα γνωρισθῇ*: the revelation of the divine wisdom took place in accordance with God's eternal purpose. The gen. αἰώνων is obscure: it appears to define and specify the anarthrous (Winer, *Gr.* § 18. 2. b, p. 143), *πρόθεσις*; 'the purpose which pertained to, existed in, was determined on in the ages,' comp. Jude 6, *κρίσιν μεγάλης ἡμέρας*, and Winer, *Gr.* § 30. 2, p. 214. That it cannot be the gen. *objecti*, 'the foreordering of the ages,' Whitby, comp. Peile, Maurice, *Unity*,

p. 537, or even the gen. of *the point of view* (Scheuerl. *Synt.* § 18. 1, p. 129), seems clear from exegetical considerations, for the Apostle is not speaking of God's purpose in regard to different times or dispensations, but of His single purpose of uniting and saving mankind in Christ. The meaning is thus nearly equivalent to that of the similar expression 2 Tim. i. 9, *πρόθεσιν . . . πρὸ χρόνων αἰώνων*; God's purpose existed in His eternal being, and was formed in the primal ages, before the foundation of the world, ch. i. 3. **ἣν ἐποίησεν**] 'which (πρόθεσιν) he wrought,' 'fecit,' Vulg. The exact meaning of ἐποίησεν is doubtful. The mention of the eternal purpose would seem to imply 'constituit' (Beza, Harl.) rather than 'exsecutus est' (Theodoret (?), De W.), 'quia non de exsecutione tantum decreti agitur, sed de ipsa ordinatione,' Calv. Still the words ἐν Χρ. Ἰησ. τῷ Κυρίῳ ἡμῶν seem so clearly to point to the realization, the carrying out of the purpose in Jesus Christ, the word made flesh (comp. Olsh.), that the latter (Matth. xxi. 31, John vi. 38, 1 Kings v. 8, Isaiah xlv. 28), seems preferable. As, however, St. Paul has used a middle term, neither *πρόθετο* nor *ἐπετέλεσε*, it seems most accurate not to mark it too strongly (e.g. 'fulfilled,' Conyb. and Hows.) in translation.

12. ἐν ᾧ ἔχομεν] 'in whom ('grounded in whom') we have.' appeal to, and proof drawn from their Christian experience, but without any emphasis on *we* (Maurice, *Unity*, p. 538); this would be *ἡμεῖς ἔχομεν*. The relative seems here to have a slightly demonstrative force (*nearly ἐν αὐτῷ*

πεποιθήσει διὰ τῆς πίστεως αὐτοῦ· ¹³ διὸ αἰτούμαι μὴ ἐγκα-
κεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.

γάρ), ὅτι δὲ διὰ τοῦ Χρ. γέγονεν ἅπαν,
'ἐν ᾧ ἔχομεν' φησί κ. τ. λ. Chrys.,
compare Theodoret. See Jelf, *Gr.* §
834. 2. τὴν παρρησίαν]

'our (well-known) confidence.' It is
not necessary to refer παρρησία merely
to prayer (Beng.), or still worse to St.
Paul's preaching the Gospel (Vatabl.),
as in many instances, Lev. xxvi. 13
(μετὰ παρρ. παρηγ), 1 Macc. iv. 18,
Heb. iii. 6, 1 John ii. 28, &c., the
primitive meaning of παρρ. has merged
into that of 'cheerful boldness' ('Freud-
igkeit,' Luther), that 'freedom of
spirit' which becomes those who are
conscious of the redeeming love of
Christ; ἀγίδας γὰρ ἡμᾶς διὰ τοῦ
ἰδίου αἵματος προσήγαγε θαρρύντας,
Æcum.

τὴν προσα-
γωγὴν] See notes, ch. ii. 18. The
transitive meaning there advocated is
adopted in the present verse (which is
perhaps a little less decisive, on ac-
count of the union with the intrans.
παρρ.) by all the Greek commentators.
How 'the use of the article before
both nouns signalizes them as the twin
elements of an unique privilege,' Eadie,
is not clear: comp., on the contrary,
Winer, *Gr.* § 18. 4. d, p. 145.

ἐν πεποιθήσει] 'in confidence,' μετὰ
τοῦ θαρρεῖν, Chrys. It does not
qualify προσαγωγή ('no timorous ap-
proach,' Eadie), but is the predication
of manner (Donalds. *Gr.* § 444), and
defines the tone and frame of mind
(*'alacriter libenterque*, Calv.) in which
the 'admission' is enjoyed and realized.
Thus, then, ἐν Χρ. points the objective
ground of the possession, διὰ τῆς πίστεως
the subjective medium by which, and
ἐν πεποιθ. the subjective state in which
it is apprehended. 'Tres itaque gra-
dus sunt faciendi, nam primum Dei
promissionibus credimus, deinde his

acquiescentes concipimus fiduciam ut
bono simus tranquilloque animo: hinc
sequitur audacia, quæ facit, ut, profi-
gato metu, intrepide et constanter nos
Deo commendemus,' Calv. Περὶ-
θῆσις, 2 Kings xviii. 19, only used by
St. Paul in the N. T., is a word of
later Greek; see Eustath. *on Odys.*
γ, p. 114. 41, Lobeck, *Phryn.*, p.
294 sq.

αὐτοῦ] Gen. *objecti*,
i. e. πίστις εἰς αὐτόν; see Rom. iii. 22,
Gal. ii. 16, and notes. It is doubtful
whether the deeper meaning which
Stier (comp. Matthies) finds in the
words, 'faith of which Christ is not
only the object, but the ground,' can
here be fully substantiated.

13. διὸ] The reference of this par-
ticle has been very differently ex-
plained. Estius and Meyer, with
some plausibility, connect it simply
with the preceding verse, 'Cum igitur
ad tantam dignitatem vocati sitis, ejus-
que consequendæ fiduciam habeatis per
Christum; rogo vos, &c.' Est. Ver.
8—11, however, contain the principal
thought to which ver. 12 is only sub-
ordinate and supplementary. The
former allude to the nature and dignity
of the Apostle's commission, the latter
to its effects and results, in which both
he and his converts (ἐχομεν) share.
Διὸ will therefore much more naturally
refer to the whole paragraph: 'where-
fore,—since my charge is so important
and our spiritual privileges so great,
αἰτούμαι κ. τ. λ.' The union of the
Apostle's own interests and those of
his converts in the following words
then becomes natural and appropriate.
The use of διὸ by St. Paul is too
varied to enable us safely to adduce
any grammatical considerations: see
notes on Gal. iv. 31.

αἰτούμαι,—surely ὑμᾶς, not τὸν Θεόν

On this account (I say) I pray to

God the Father to give you strength within, and teach you the incomprehensible love of Christ, and fill you with God's fulness.

(Syr., Theodoret): '*I entreat you not to lose heart;*' comp. 2 Cor. v. 20, Heb. xiii. 19 (2 Cor. vi. 1, x. 2, cited by De W., are less appropriate), where *ýmās* must similarly be supplied. Such constructions as '*I pray God that ye lose not heart,*' or '*that I lose not heart,*' are both open to the objection that the object of the verb and subject of the inf. (both unexpressed) are thus made different without sufficient reason. Moreover, such a prayer as that in the latter interpretation would fall strangely indeed from the lips of the great Apostle who had learnt in his sufferings to rejoice, Col. i. 24, and in his very weakness to find ground for boasting, 2 Cor. xi. 30, xii. 5. On the form *ἐγκακεῖν*, not *ἐκκακεῖν*, see notes on Gal. vi. 9.

ἐν ταῖς θλίψεσιν κ. τ. λ.] '*in my tribulations for you.*' 'Εν properly denotes the sphere, as it were, in which the faint-heartedness of the Ephesians might possibly be shown, see Winer, *Gr.* § 52. a, p. 462: so close was their bond of union in Christ, that the Apostle felt his afflictions were theirs; they might be faint-hearted in his, as if they were their own. Beza's correction of the Vulg., '*ob afflictiones*' instead of '*in tribulationibus*,' was therefore needless: see Winer, *ib.* p. 463. The article is not necessary before *ὑπέρ*, as *θλίψεις* can be considered in structural union with *ὑπέρ ὑμῶν*; comp. *θλίβεσθαι ὑπέρ τινος*, 2 Cor. i. 6: see notes, ch. i. 15.

ἥτις ἐστὶ δόξα ὑμῶν] '*inasmuch as it is your glory.*' The use of *ὅστις* is here *explicative*, as in ch. i. 23; see notes on Gal. iv. 24, Hartung, *Causus*, p. 286. It serves to explain why they were not to be faint-hearted (comp. Theodoret), and (according to the pre-

vious explanation of *αὐτοῦμαι*) necessarily refers to *θλίψεις*, the relative assuming the gender of the predicate according to the common rule of attraction, Winer, *Gr.* § 24. 3, p. 191, Madvig, *Synt.* § 98. The way in which St. Paul's tribulations could be said to tend to the glory of the Ephesians is simply but satisfactorily explained by Chrys.; *οὕτως αὐτοὺς ἡγάπησεν ὁ Θεός, ὥστε καὶ τὸν υἱὸν ὑπὲρ αὐτῶν δοῦναι, καὶ τοὺς δούλους κακοῦν. ἵνα γὰρ οὕτοι τύχωσι τοσοῦτων αγαθῶν* [see ver. 8] *Παῦλος ἔδεσμεῖτο.* The personal reason, '*quod doctorem habetis qui nullis calamitatibus frangitur*,' Calixt. (comp. Theod.), in which case *ἥτις* must refer to *μὴ ἐκκακεῖν*, seems wholly out of the question. Glory accrued to the Ephesians from the official dignity, not the personal fortitude (*καρτερία*, Theod.) of the sufferer.

14. *τούτου χάριν*] Resumption of ver. 1; *ταῦτα πάντα ἐν μέσῳ θεεικῶς, ἀναλαμβάνει τὸν περὶ προσευχῆς λόγον*, Theodoret. *Τούτου χάριν* will thus refer to the train of thought at the end of ch. ii., and the ideas parallel to it in the digression; in brief, *ἐπειδὴ οὕτως ἡγαπήθητε παρὰ Θεοῦ, ὧστε ἐκκακεῖν τὰ γόνατα κ. τ. λ.*] '*I bend my knees (in prayer) to;*' *τὴν μετὰ κατανύξεως δέσιν ἐσήμενε*, Theophyl. *Κάμπτειν γόνυ* (usually *κ. ἐπὶ γόνυ* in the LXX) is joined with the dat. Rom. xi. 4, xiv. 11 (cited from Old Test.) in its simple sense: here, in the metaphorical sense of *προσεύχεσθαι*, it is joined with *πρὸς* to denote the object to whom, the mental direction of the prayer, Winer, *Gr.* § 51. h, p. 481. On the posture of kneeling in prayer, see Bingham, *Antiq.* XIII. 8. 4, and esp. Suicer, *Theaur.* Vol. I. p. 777. The interpolation, after *κατέρα*, of the

τὸν Πατέρα, ¹⁵ ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς
ὀνομάζεται, ¹⁶ ἵνα δόξη ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ

16. δῶη] It is here very difficult to decide on the true reading. Δφ is undoubtedly supported by very strong external authority, viz. ABCFG; three mss. Bas. Cyr. (Alex. and Hieros.) Meth.; and was adopted by Tisch. (ed. 1) with Lachm., Rück., Mey. Still as it seems more probable that δφ was a grammatical correction of δῶη, than that δῶη was a correction of δφ arising from a remembrance of ch. i. 17, Tischendorf, in his second edition, has rightly adopted the rarer form, δῶη, with DEJK; great majority of mss. Ath. Mac. Chrys. Theodoret, Dam. Theophyl. Œcum. (Rec., Griesb., Harless, De Wette, Scholz).

words τοῦ Κυρίου ἡμῶν I. X., though undoubtedly ancient, and supported by a fair array of MSS. and Vv. (DEFGJK, Syr., Vulg. al.) (ABC, Demid. Copt. Ar. (Erp.) Æth.) is rightly rejected by nearly all modern editors except De W., and (after him) Eadie.

15. ἐξ οὗ] 'from whom,' 'after whom.' 'Ek points to the origin or source whence the name was derived (see notes on Gal. ii. 16); comp. Xen. Mem. iv. 5. 8, ἐφ' ἧς καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντος κούρῃ βουλευέσθαι διαλέγοντας κ. τ. λ. Hom. Il. x. 68: less direct origination is expressed by ἀπό; comp. ὀνομαζ. ἀπό, Herod. vi. 129.

πᾶσα πατριὰ] 'every race, family,' not 'the whole family,' Auth. Ver.; see Middleton in loc. Πατριὰ is evidently used for the sake of a paronomasia, πατέρα, ἐξ οὗ πᾶσα πατριὰ. The meaning and allusion is not, however, perfectly clear. Πατριὰ is certainly not 'paternitas' (Vulg., Jerome, comp. Theodoret, and Tholuck, Bergpr. p. 394), a translation neither defensible in point of etymology nor exegesis. It may perhaps admit the more limited sense of 'familia,' but is far more probably 'gens,' and is the common translation of Heb. מִשְׁפָּחָה (but not of מִשְׁפָּחָה, see Gesen. Lec. s. v. מִשְׁפָּחָה, 9, as Eadie, after De W., asserts; this is οἶκος πατριῶν): comp. Acts iii. 25

with Gen. xii. 3, where πατριὰ and φυλὴ are interchanged. It seems best then here to give πατριὰ its more extended meaning, 'race,' 'tribe,' with inclusive reference both to the angelic hosts and the communities of mankind: see Schoettg. Hor. Vol. i. p. 1238. It is from the name Πατήρ that every πατριὰ derives its appellation; οὐκ ἀφ' ἡμῶν ἀνῆλθεν ἄνω, ἀλλ' ἀνωθεν ἦλθεν εἰς ἡμᾶς, Severian ap. Cram. Caten. (in loc.).

ὀνομάζεται is thus taken in its simple etymological sense, 'is named, bears the name,' scil. of πατριὰ: see Meyer in loc., by whom this simple and intelligible interpretation is convincingly maintained. All interpolations, such as 'nominantur filii Dei,' Beng., comp. Beza; or arbitrary interpretations, e.g. 'existit, originem accipit,' Estius, comp. Rück.—a meaning which even καλεῖσθαι (Eadie) never directly bears, —are neither satisfactory nor tenable.

16. ἵνα δῶη] On the unusual form δῶη and the use of ἵνα, see notes on ch. i. 17. 'ἵνα has here its secondary telic (hypotelic) force, the subject of the prayer being blended with the purpose of making it.

κατὰ τὸ πλοῦτος κ. τ. λ.] See notes on ch. i. 6. δυνάμει] 'with power,' 'with (infused) strength,' 'ut virtute seu fortitudine ab eo acceptâ corroboraremini,' Estius. This

δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ¹⁷ κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν

dative has been differently explained; it cannot be the dat. of 'reference to' or (more correctly speaking) of 'ethical locality' (see notes on *Gal.* i. 22, and exx. in Krüger, *Sprachl.* § 48. 15, e. g. *χρήμασι δυνατοὶ εἶναι*, &c.), for it was not one particular faculty, power) (knowledge, &c., but the whole 'inner man,' which was to be strengthened. Harl. cites Acts iv. 33, but the example is inapplicable. The adverbial solution (modal dat., Jelf, *Gr.* § 603. 2) is more plausible (see Rück.), but still, as Mey. acutely observes, the thought is thus directed more to the strengthener rather than the subject in whom strength is to be infused. It is thus more probably the simple *instrumental* dat. defining the element or influence of which the Spirit (διὰ τοῦ Πν.) is the '*causa medians*;' comp. *ἐν δυνάμει*, Col. i. 11.

εἰς is not for *ἐν* (Beza), nor in its more lax sense, 'in regard of' (Meyer, see Winer, *Gr.* § 53. a, p. 473), but correctly marks the direction and destination of the gift (Olsh., Eadie). The 'inner man' is the recipient of it (*ὁ χωρῶν*, Schol. ap. Cram. *Caten.*), the subject 'into whom' the *δύναμις* is infused.

τὸν ἔσω ἄνθρωπον] This expression is identical with *ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος*, 1 Pet. iii. 4, and stands in antithesis to *ὁ ἔξω ἄνθρωπος*, 2 Cor. iv. 16; the former being practically equivalent to the *νοῦς*, the higher nature of man (Rom. vii. 23), the latter to the *σὰρξ* or the *μέλη*. It is within this *ἔσω ἄνθρωπος* that the powers of regeneration are exercised (Harless, *Christl. Ethik.* § 22. a), and it is from their operation in this province that the whole man, the man in his complete personality, becomes a *νέος ἄνθρωπος*.) (to

a former state, or a *καυρὸς ἄνθρωπος*) (a former corrupt state, ch. iv. 24; and, according to the point of view under which regeneration is regarded, is both *ὁ κατὰ Θεὸν κτισθεὶς*, and *ὁ ἀνακαινούμενος εἰς ἐπιγνώσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν*, Col. iii. 10: see Harless, *Ethik.* § 24. c. The relation between the two parts, the *ὁ ἔσω* and *ὁ ἔξω ἄνθρωπος*, will be most clearly seen by taking into view the third part, the *ψυχὴ*, 1 Thess. v. 23, that in which man is conscious of the *νοῦς* and the *σὰρξ* as his own. This constitutes the centre of his personality (comp. Martensen, *Dogmatik.* § 70), and, as Olsh. well observes, is the arena in which the Flesh and the Spirit contend for the mastery, Gal. v. 17. See Olsh. on Rom. vii. 21, and his good, though not wholly consistent treatise, 'de trichotomiâ humanæ naturæ,' *Opusc. Theol.* p. 143 sq. The attempt to connect St. Paul's inspired definitions with the terminology of earlier (*ὁ ἐντὸς ἄνθρωπος*, Plato, *Republ.* ix. 589), or later (*ὁ ἐνδον ἄνθρωπος*, Plot. *Ennead.* i. 1. 10) Platonism, as in Fritz. *Rom.* Vol. II. 63, will be found on examination to be untenable. The dissimilarities are marked, the supposed parallelisms illusory.

17. *κατοικῆσαι τὸν Χρ.*] The meaning of the verse is sufficiently clear, though the construction is somewhat doubtful. The emphatic position of *κατοικῆσαι* seems to show that the clause is not parallel to *δυνάμει κραταιωθ.* (Mey.), and dependent on *δῶν*, but rather laxly appended to *κραταιωθ.* (see Winer, *Gr.* § 45. 3, p. 374), with an ascensive and gradational force; the infin. expressing the result (*ὥστε κατοικ.* Origen ap. Cram. *Cat.*), the completion (not the purpose,

ταῖς καρδίαις ὑμῶν, ¹⁸ ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις,

Eadie, this would more naturally be τοῦ with inf.) of the κραταιωθῆναι: see De Wette *in loc.* The meaning is simple; the indwelling of Christ, the taking up of His abode (κατοικῆσαι, comp. Matth. xii. 45, Luke xi. 26, 2 Pet. iii. 13; the simple form is, however, used, Rom. viii. 9, 1 Cor. iii. 16), is the result of the working of the Holy Spirit on the one side, and the subjective reception of man (δὴ τῆς πίστ.) on the other; 'non procul intuendum esse Christum fide, sed recipiendum esse animæ nostræ complexu,' Calv.

τὸν Χριστόν] The attempt of Fritz. *Rom.* viii. 10, Vol. II. p. 118, to show that Χριστός is here merely 'mens quam Christus postulat,' by comparing such passages as Arist. *Acharn.* 484, οὐκ εἰ καταπιὼν Εὐριπίδην is as painful as it is unconvincing. What a contrast is the vital exegesis of Chrysost. πῶς δὲ ὁ Χρ. κατοικεῖ ἐν ταῖς καρδίαις, ἄκουε αὐτοῦ λέγοντος τοῦ Χριστοῦ, 'Ἐλενσόμεθα ἐγὼ καὶ ὁ πατήρ, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.

ἐν ταῖς καρδίαις] 'Partem etiam designat ubi legitima est Christi sedes, nempe cor: ut sciamus non satis esse si in lingua versetur, aut in cerebro volitet.' Calv.

18. ἐν ἀγάπῃ ἐρρ. καὶ τεθ.] 'ye having been rooted and grounded in love,' 'the result of it being a state of fixedness and foundation in love;' participial anacoluthon: δοκεῖ μοι σαφῶς τὰ ἐξῆς ἐν σολοικῷ εἰρησθαι, ὡς πρὸς τὴν φράσιν. πρὸς γὰρ τὸ 'δὴ ὑμῖν,' ἀκολουθοῦν ἦν εἰπεῖν ἐρριζωμένοι καὶ τεθεμελιωμένοι ὁ δὲ θέλων ἀποκαταστήσαι τὰ κατὰ τὸν τόπον χωρὶς σολοικίας, σκέψαι εἰ μὴ βιάσεται οὕτω τὴν φράσιν ἀποκαταστάς, Origen ap. Cram. *Caten.* The trajection of ἵνα (Auth. Ver., Meyer), which Origen

thus properly rejects, cannot be justified by any necessity for emphasis, or by the passages adduced by Fritz. *Rom.* xi. 31, Vol. II. p. 541, viz. Acts xix. 4, John xiii. 29, 1 Cor. ix. 15, 2 Cor. ii. 4, Gal. ii. 10, 2 Thess. ii. 7, as in all of them (except Thess. *l. c.*, which is not analogous) the premised words are not, as here, connected with the subject, but form the objective factor of the sentence. Grammatically considered, the anacoluthon in participial sentences is so common as to present no difficulty, see Winer, *Gr.* § 64. 2, p. 620, Krüger, *Sprachl.* § 56. 9, p. 223: the exegetical objection founded on the use of the *perf.*, not *present* participle, is of more importance. This, however, may be diluted by observing that the clause does actually express the *state* which would ensue upon the indwelling of Christ, and that therefore the *perf.* part. is perfectly correct. The Apostle prays that they might be strengthened, so that the result of it might be the indwelling of Christ, the natural consequence of which would be the being rooted and grounded in the principle of Christian love. This might have been expressed in the gen. or dat.; the irregular nom., however, makes the passage to the following clause more simple and natural.

ἀγάπῃ] not ἀγ. αὐτοῦ (Χρ.?) Chrys. *Hom.* x. 796 B, nor 'amor Dei,' Wolf,—references which would certainly have required some defining gen., but the Christian principle of love,—love, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος, Col. iii. 4. This was to be their basis and foundation, in which alone they were to be fully enabled to realize all the majestic proportions of Christ's surpassing love to man. The ab-

τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, ¹⁹ γινῶναι
τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρι-

sence of the article is unduly pressed both by Meyer (= 'in amando') and Harless ('*subjective* love,' 'man's love to Christ'); see exx. Winer, *Gr.* § 18. 1, p. 136, 137, and comp. Middleton, *Greek Art.* VI. 1, p. 98 (ed. Rose).

ἐρρί. καὶ τεθεμ.] It has been said that there is here a mixture of metaphors, comp. Olsh. This is not strictly true; *ρίζω* is abundantly used both with ethical (Herod. I. 64, Plutarch, *Mor.* 6 π) and physical (Hom. *Od.* XIII. 163) reference, without any other allusion to its primitive meaning, than that of fixedness, firmness at the base or foundation: see exx. in Palm u. Rost, *Lex.* s. v. Vol. II. p. 1337, and Wetst. *in loc.*

ἐξιχύσει] 'be fully able,' 'ἐξιχ.' φησιν ὥστε *ισχύος πολλῆς δεῖ*, Chrysost.: comp. *Ecclus.* vii. 6, *μη οὐκ ἐξιχύσεις ἐξάραι ἀδικίας.*

καταλαβέσθαι] 'to comprehend,' aorist inf. implying the singleness of the act; see exx. Winer, *Gr.* § 45. 8, p. 385. (*Κατανοεῖσθαι*, Hesych.). The meaning, 'occupare, implere, explere,' adopted by Kypke, *Obs.* Vol. II. p. 294, and supported only by one proper example, is untenable, as the middle voice only occurs in the N. T. in reference to the mental powers, *Acts* iv. 13, x. 34, xxv. 25. Holzh. is equally unfortunate in citing 1 Cor. ix. 24, Phil. iii. 12, which, being instances of the active voice, do not apply to this passage: the 'dynamic' middle is here appropriately used, see Krüger, *Sprachl.* § 52. 8. 1, 4.

τί τὸ πλάτος κ. τ. λ.] It is not necessary to notice the various spiritual applications which these words have received, see Corn. a Lap. and Poli *Syn. in loc.*, as they are all in a high degree arbitrary and improbable. St. Paul is simply expressing

greatness, metaphysically considered, by the ordinary dimensions of space; διὰ γὰρ τοῦ μήκ. καὶ πλ. καὶ βάθ. καὶ ὑψ. τὸ μέγεθος παρεδήλωσεν ἐπειδὴ ταῦτα μεγεθοὺς δηλωτικά, Theodoret. It is a more important question to decide, of what these dimensions are predicated. Setting aside all arbitrary references, ἡ τοῦ σταυροῦ φύσις (Sever., Origen), 'contemplatio Ecclesiæ' (Wolf, Beng., Eadie), we seem left to a choice between a reference to (a) ἡ ἀγάπη τοῦ Θεοῦ πὺς πανταχοῦ ἐκτέταται, Chrys., τῆς χάριτος τὸ μέγεθος, Theodorus; or (b) ἡ ἀγάπη τοῦ Χρ., Calv., Meyer. If the preceding ἀγάπη had referred to the love of God, (a) would have seemed most probable: as it does not, and as its general meaning there would be inapplicable here, (b) seems the most natural explanation. Thus then the consequent clause, without being dependent or exegetical, still supplies the defining gen.: St. Paul pauses on the word ὕψος, and then, perhaps feeling it the most appropriate characteristic of Christ's love, he appends, without finishing the construction, a parallel thought which hints at the same conception (*ὑπερβάλλουσαν*), and suggests the required genitive.

19. γινῶναι τε] Parallel, or rather supplemental, to καταλαβέσθαι, the former here expressing the comprehensive knowledge of essentials (Olsh.), the latter the deep and practical knowledge arising from religious experience. It may be remarked, that though the union of sentences by τε is characteristic of later Greek (Bernhardy, *Synt.* xx. 17, p. 483) it is comparatively rare in the Gospels. In the Epistles, but most especially in the Acts, it is of more common occur-

στοῦ, ἵνα πληρωθῇτε εἰς πᾶν τὸ πλῆρωμα τοῦ Θεοῦ.

rence. *Te* is to be distinguished from *kai* as being *adjunctive* rather than *conjunctive*: like 'que,' it appends to the foregoing clause (which is to be conceived as having a separate and independent existence, Jelf, *Gr.* § 754. 6), an additional and, very frequently, a supplemental thought;—a thought which, though not necessary to (Herm. *Viger*, No. 315), is yet often supplemental to, and partially involved in the first clause, Acts ii. 23, Heb. i. 3, &c.; see Winer, *Gr.* § 57. 3, p. 517. Eadie adduces Winer as remarking that in the clause adjoined by *τε* the more prominent idea of the sentence may be found. This is not fully correct: all Winer asserts is, that the contrary cannot be maintained in all cases; 'doch wird der Natur der Sache nach *τε* meist, wie 'que,' etwas Geringeres anfügen,' *ib.* p. 517.

τὴν ὑπερβάλλ. τῆς γνώσεως] 'the love which surpasseth knowledge, i.e. the knowledge-surpassing love;' so rightly De W. and Eadie. Not 'the exceeding love of God in bestowing on us the knowledge of Christ,' Dobree, *Advers.* Vol. i. p. 573,—a very perplexed construction. The participle *ὑπερβ.* cannot be explained in an infinitival sense, 'to know that the love of Christ is ἀνεξίχνιστον,' compare Harl.,—a translation untenable in point of grammar (Winer, *Gr.* § 46. 1, note, p. 396), and unsatisfactory in exegesis,—but, as its position shows, has a simple adjectival force. The sentence then contains an oxymoron (comp. 1 Cor. i. 21, 25, 2 Cor. viii. 2, Gal. ii. 19, 1 Tim. v. 6), thus simply and satisfactorily explained by Chrys. (ed. Savile) and Ecum., *el kal ὑπερκεῖται πάσης γνώσεως ἀνθρωπίνης* [this is too restricted] ἡ ἀγάπη τοῦ Χρ. ὅμως ὑμῖς γινώσθετε εἰ τὸν Χρ. σχολήτε

ἐνοικοῦντα: comp. Theophylact. *Γινώ- ναι* is thus contrasted with *γνώσις*; the former being that knowledge which arises from the depths of religious experience (τὸ γινῶναι ἀντὶ τοῦ ἀπολαύσαι λέγει, Theod. Mops.), the knowledge that is ever allied with love, Phil. i. 9: the latter, abstract knowledge, not merely ἀνθρωπίνη (Chrys.), and most certainly not ψευδωνίμος (Holzh.), but knowledge without reference to religious consciousness or Christian love: 1 Cor. viii. 1 sq., xiii. 8.

The gen. *γνώσεως* is governed by *ὑπερβ.*, the verb involving a notion of comparison; comp. *Æsch. Prom.* 944, *βροντῆς ὑπερβάλλοντα κτύπον*, Arist. *Pol.* iii. 9 (cited by Beza): see Jelf, *Gr.* § 504, Bernhardt, *Synt.* iii. 48. b, p. 169.

ἀγάπην τοῦ Χρ.] 'love of Christ towards us;' gen. *subjecti*; not 'love for Christ,' 1 John ii. 5, 15.

ἵνα πληρωθῇτε κ. τ. λ.] 'that ye may be filled to all the fulness of God;' object and purpose of *ἐξισχύειν καταλάβεσθαι*: so, in effect, Chrys. (ed. Savile), ὥστε πληροῦσθαι πάσης ἀρετῆς ἥς πλήρης ἐστὶν ὁ Θεός. There is some little difficulty in these words, arising from the ambiguity of the meaning of *πλῆρωμα*. (a) If we adhere to the more strict meaning, 'id quo res impletur' (see Fritz. *Rom.* Vol. ii. p. 469 sq., notes on Gal. iv. 4), the words must imply, 'that ye may be so filled as God is filled,' Olsh., τοῦ Θεοῦ being the *possessive* gen., and τὸ πλῆρ. referring of course, not to the essence, but to the spiritual perfections of God. The objection is, that such a fulness could never be completely realized in this present state of human imperfection, 1 Cor. xiii. 10 sq. (see Meyer); and this cannot be parried by referring the πλῆρ. to the divine δόξα (Harl.) which is at best only an arbitrary

Doxology.

20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερ-
εκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν
ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν

21. ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ] So Tischendorf, Harless, De Wette, Meyer, &c., with D*** (E, Xp. 'I. ἐν τῇ ἐκκ.] JK; great majority of mss.; Goth. Syr. (both) Chrys. Theodoret, Dam (text) Theophyl. (Ecum.; Vig. The variations can be so satisfactorily accounted for that there seems little doubt that this is the true reading. Assuming it to be so, the pre-eminence due to Christ would first have suggested a change of order (comp. E): the insertion of καὶ would have easily followed, as in D*FG; It Ambrosiaster; it would thus have acquired such a footing in the text, as to be maintained even when the right order was observed. We have hence the fairly attested, though appy. spurious, reading, ἐν τῇ ἐκκ. καὶ ἐν Χρ. 'I. in ABC; 73, 80, 213; Vulg. Copt. Arm. Slav. Dam (comm.); Hier. Pel. (*Lachm., Rückert.*)

assumption; or by translating *els* 'in accordance to,' Eadie, when it clearly denotes nothing more than aim or end quantitatively considered, 'to,' 'up to' (as indeed Eadie admits): see Palm u. Rost, *Lex.* s. v. *els* III., Vol. I. p. 803, comp. Bernhardy, *Synt.* v. II. b. 1; p. 218. (b) Owing to this objection, De W. and Meyer adopt the secondary meaning of πληρωμα scil. πλοῦτος, πλήθος (see Fritz. *Rom.* Vol. II. p. 471): according to this the translation will be 'ut pleni fiat usque eo ut omnes Dei opes animis vestris recipiat,' Fritz. *ib.*, or (Θεοῦ being taken more distinctly as a gen. *originis*) 'ut omnibus Dei donis abundetis,' Estius. This interpretation is, however, so frigid, so little in harmony with the climactic character of the passage (δυν. κρατ. διὰ τοῦ Πν. κατοικ. Χρ. ἵνα πληρωθ. *els* πᾶν τὸ πλήρ. τοῦ Θεοῦ), and the apparently well considered use of *els* (not ἐν instrumental or an ablatival dat.), that we do not hesitate to adopt the first interpretation, and urge, with Olsh., that where Christ the living Son of God dwells, there surely πᾶν τὸ πλήρ. τοῦ Θεοῦ is already: comp. Col. ii. 19.

20. ὑπὲρ πάντα ποιῆσαι] 'to do

(effect, complete) beyond all things; 'periphrasis Dei Patris emphatica,' Vorst. 'ὑπὲρ is obviously not adverbial (Beng.); the order would thus be needlessly artificial and the sentence tautologous, Winer, *Gr.* § 54. 7. obs. 2, p. 501.

ὑπερεκπερισσοῦ ὧν κ. τ. λ.] 'superabundantly beyond what we ask or think.' Ὅρα δὲ δύο ὑπερβολάς. τὸ ὑπὲρ πάντα ποιῆσαι τὰ ἐρηγμένα, καὶ ὑπερεκπερισσοῦ ποιῆσαι ἃ ποιεῖ. ἐνὶ γὰρ καὶ πλείονα ποιῶντα τῶν αἰτηθέντων κεφάλαια, μὴ πλουσίως μῆτε δαψιλῶς ἕκαστον ποιῆσαι, Ecum. It does not seem necessary to refer ὧν *alt.* to πάντα: the second clause expresses more forcibly and specifically the sentiment of the first. The cumulative compound ὑπερεκ. occurs 1 Thess. iii. 10, v. 13, comp. ὑπερπερισσεύω, Rom. v. 20, 2 Cor. vii. 4; Fritz. *on Rom.* l. c. Vol. I. p. 351, has collected a list of similar compounds of ὑπὲρ used by St. Paul, ὑπερνικῶ, Rom. viii. 37; ὑπερπερισσεύομαι, 2 Cor. vii. 4; ὑπερλίαν, ib. xi. 5; ὑπερυπό, Phil. ii. 9; ὑπεραυξάνω, 2 Thess. i. 3; ὑπερπλεονάζω, 1 Tim. i. 14. It is noticeable that ὑπὲρ occurs nearly thrice as many times in St. Paul's Epp. and the Ep. to the Heb. as in the rest of the

Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων ἀμήν.

N. T., and that, with a few exceptions (Mark vii. 37, Luke vi. 38, &c.), the compounds of *ὑπέρ* are all found in St. Paul's Epistles. The *gen.*

ὦν is governed by *ὑπερεκπ.* as *γνώσεως* by *ὑπερβάλλουσιν*, ver. 19.

τὴν ἐνέργ. ἐν ἡμῖν] 'which worketh in us in our souls': *ἐνέργ.* is clearly not passive (Hammond, Bull, *Exam.* II. 3), but middle, as in Gal. v. 6, where see notes: on the constructions of *ἐνέργειω*, see notes on Gal. ii. 8, and on the distinction between the uses of *act.* and middle, Winer, *Gr.* § 39. 6, p. 299. The *δύναμις*, which so energizes, is the power of the Holy Ghost, ver. 16.

21. αὐτῷ] Rhetorical repetition of the pronoun; see Bernhardt, *Synt.* VI. II. c, p. 290. It is not 'inserted according to a common Hebrew usage,' Eadie, but in agreement with the simple principles of emphasis. Eadie's reference to Winer, *Gr.* § 22. 4, appears illusory, as the section principally turns on another subject, the insertion of *αὐτός* in relative sentences, with which this has no connexion.

ἡ δόξα] 'the glory that is due to Him'; see notes on Gal. i. 5.

ἐν τῇ ἐκκλ. ἐν Χρ. 'I.] 'in the Church, in Christ Jesus;' the first member denoting the outward province, the second the inward and spiritual sphere in which God was to be praised. 'Εν Χρ. 'I. is thus not for *διὰ Χρ.* (Theophyl.), or *σὺν Χρ.* (Œcum.), but retains its proper meaning, specifying, not exactly the manner (De W.), but the state of mystical inherence and union with Christ in which praise was duly to be ascribed to God. The ordinary explanation, 'the Church (which is) in Christ Jesus,' is objectionable, not only on account of the absence of the article,—which

can here only be defended on the hypothesis of a tacit but doubtful antithesis (the Church in Christ) (the Jewish Church)—but on account of the supererogatory nature of the defining words: the ἐκκλ. here mentioned could only be the Christian ἐκκλησία.

εἰς πάσας γενεὰς κ. τ. λ.] 'to all generations of the age of the ages;' comp. Dan. vii. 18, *εἰς αἰῶνος τῶν αἰώνων*, 3 Esdr. iv. 38, *εἰς τὸν αἰῶνα τοῦ αἰῶνος*, and see notes on Gal. i. 5. The cumulative expression is somewhat peculiar. It is not improbable, as Grotius suggests, that the two formulæ expressive of endless continuity, *γενεαὶ γενεῶν*, Luke i. 50, and *αἰῶνες τῶν αἰώνων*, are here blended together. The use of *γενεαὶ* suggests the use of the singular *αἰών*, as the conception of the successive generations composing the entirety of the *αἰών* is thus more clearly presented. The addition of the plural is slightly perplexing: it represents, however, the *αἰών* as also composed of a series of *αἰῶνες* (*gen. subst.*) of which it is the sum and aggregation. Harless finds a difference between the two expressions *αἰῶνες τῶν αἰώνων* and *αἰών τῶν αἰώνων*, the former being rather *extensive*, and conveying the idea of *πᾶντες αἰῶνες*, the latter being rather *intensive*, 'sæculum sæculorum, quod omnia sæcula in se continet,' Drus., and more strictly in accordance with the Hebrew superlative. This is ingenious, and may be expressed in translation by 'ages of ages' and 'age of ages': still the difference between the two expressions seems practically hardly appreciable. Baur, *Paulus*, p. 433, finds in this expression distinct traces of Gnosticism: it is unnecessary to refute such utterly foregone conclusions.

Walk worthy of your vocation in lowliness, in love, and especially in unity; there is but one body, one Spirit, one Lord, and one God.

IV. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, ² μετὰ πάσης ταπεινοφροσύνης

CHAPTER IV. 1. παρακαλῶ οὖν]

With these words, as in Rom. xii. 1 sq., the parenetical and practical portion of the Epistle commences; οὕτως αὐτοῖς ἐπιδείξας τῆς θείας ἐνεργεσίας τὸν πλοῦτον, ἐπὶ τὰ εἰδη προτρέπει τῆς ἀρετῆς, Theodoret. Παρακαλῶ appears here, as in Rom. I. c., to retain its more correct sense, 'hortor' (παρὰκ. τὸ προτρέπω, ὡς ἐπὶ τὸ πολὺ, Thom. M. s. v. p. 308, ed. Ritschl), not 'obsecro,' Vulg., or 'precor,' Beza; see Fritz. Rom. Vol. III. p. 4; and, for a history of the word, Knapp, *Script. Var. Arg.* p. 127 sq. The reference of οὖν is doubtful: Meyer refers it to the verse immediately preceding; Winzer and Alford (*Rom. I. c.*) to the whole doctrinal portion of the Ep.: the former view seems too narrow, the latter too vague. The particle more naturally refers to those passages in the preceding chap. which relate to the spiritual privileges and calling of the Ephesians, e.g. ver. 6, 12, but especially 14 sq., in which the tenor of the prayer incidentally discloses how high and how great that calling really was.

ὁ δέσμιος ἐν Κυρίῳ] 'the prisoner in the Lord,' i.e. as elegantly paraphrased by Fritzsche, 'ego vinctus in Christi castris,' not παρὰκ. ἐν Κυρ., a construction at variance both with the grammatical order of the words, and the apparent force of the exhortation: see Winer, *Gr.* § 19. 2, p. 155. St. Paul exhorts not merely as the prisoner, but as the prisoner in the Lord; 'a vinculis majorem sibi auctoritatem vindicat,' Calv.; comp. Gal. vi. 17. Ἐν Κυρ. is not for διὰ Κυρ., Chrys., Theod., or οὖν Κυρ., Œcum., but denotes the sphere in which captivity

existed, and out of which it did not exist; 'in Domini enim vinculis constructus est, qui ἐν Κυρίῳ ὢν vinctus est,' Fritz. Rom. viii. 1, Vol. II. p. 82 sq., comp. notes on Gal. i. 24. The distinction between this and ὁ δέσμιος τοῦ Χρ., ch. iii. 1, seems to be that in the latter the captivity is referred immediately to Christ as its author and originator, in the former to the union with Him and devotion to His service. It must be conceded, that occasionally ἐν Κυρίῳ appears little more than a kind of qualitative definition, comp. Rom. xvi. 8, 13, 1 Cor. iv. 17, Phil. i. 14, &c.; still the student cannot be too much put on his guard against the frigid and even unspiritual interpretations into which Fritz. has been betrayed in his elaborate note on this and the similar formula ἐν Χριστῷ: Comment. on Rom. I. c. Vol. II. p. 82 sq.

ἧς ἐκλήθητε] 'where-with ye were called;' as ἡ here appears to stand for ἡ, not ἦν, the ordinary law of attraction would seem to be violated; comp. 2 Tim. i. 9, but not 1 Cor. vii. 20 (De W.), as ἐν precedes. Such phrases as κλήσω καλεῖν, παρακλήσω παρὰκ., are, however, admissible: see Winer, *Gr.* § 24. 1, obs. p. 189. This De Wette denies, but see Arrian, *Epict.* p. 122 (Raphel), καταισχύειν τὴν κλήσιν ἣν κέκληκεν.

2. μετὰ πάσης ταπ.] 'with all lowliness;' Col. iii. 12. Μετὰ ('with,' not 'in,' Conyb. and Hows.) is used with reference to the mental powers and dispositions with which an action is, as it were, accompanied, Luke i. 39, 2 Cor. vii. 15; Winer, *Gr.* § 51. h, p. 451. Σὺν denotes rather coherence (Krüger, *Sprachl.* § 68. 13, 1), fre-

καὶ πρᾶνότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, ³ σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος

quently with the collateral idea of assistance, comp. 1 Cor. v. 4. The use of *πάσης* is noticed, notes, ch. i. 8. On the meaning of the late word *ταπεινοφροσύνη*, 'the esteeming of ourselves small because we are so,' 'the thinking truly, and because truly, therefore lowly of ourselves,' see Trench, *Synon.* § XLII., and Suicer, *Thesaur.* s. v., where several definitions of Chrysostom are cited. Most of these openly or tacitly ascribe to the *ταπεινόφρων* a consciousness of greatness, *ταπ. ἐστίν, ὅταν μεγάλα τις ἐαυτῷ συνειδῶς μηδὲν μέγα περὶ αὐτοῦ φαντάζηται*: this, however, as Trench observes, is alien to the true sense and spirit of the word.

πραῦ-τητος] [*meekness*], in respect of God, and in the face of men; see Trench *Synon.* l. c., Tholuck, *Bergpr.* (Matth. v. 5), p. 82 sq., and notes on *Gal.* v. 23. The Greek commentators appear rather to have maintained the common meaning 'gentleness,' e.g. Chrys. *ἐσο ταπεινὸς ὁμοίως δὲ καὶ πρὸς, ἔστι γὰρ ταπεινὸν μὲν εἶναι, ὀξύν δὲ καὶ ὀργιλον*; comp. Theophyl. on *Gal.* l. c. The deeper and more biblical sense is to be distinctly preferred.

μετὰ μακροθυμίας forms a separate clause, which is more fully elucidated by the following words, *ἀνεχόμενοι κ.τ.λ.* Estius, Harl., and others connect *μετὰ μ.* with *ἀνεχ.* in a single clause. The objections seem decisive, (1) that *ἀνεχ.* is the natural expansion of *μετὰ μακρ.*; (2) that an undue emphasis must thus (owing to the position) be ascribed to *μετὰ μ.*; (3) that the parallelism of the participial clauses would be needlessly violated. Theodoret and Œcum. unite all the clauses in one single sentence, *μετὰ πάσης—ἀνεχόμενοι ἐν ἀγ.*, but thus, as

Mey. justly observes, the passage of the general (*ἀξίως περιπ.*) into the special (*ἀνεχόμε. ἀλλ.*) becomes sudden and abrupt, instead of being made easy and gradational by means of the interposed prepositional clauses.

Μακροθυμία, 'long-suffering,' 'forbearing patience,' (*ὀξυθυμία*, James i. 19, is defined by Fritz. as '*clementia*, quā, iræ temperans, delictum non statim vindices, sed ei qui peccaverit pœnitendi locum relinquit,' on *Rom.* ii. 4, Vol. i. p. 98. The gloss of Chrys. (on *Cor.* xiii. 4), *μακρόθυμος διὰ τοῦτο λέγεται, ἐπειδὴ μακρὰν τινα καὶ μεγάλην ἔχει ψυχὴν*, is scarcely sufficient.

ἀνεχόμενοι κ.τ.λ.] Manifestation and exhibition of the *μακροθυμία*. The relapse of the participle from its proper case into the nom. is perfectly intelligible, and even natural: see notes on ch. iii. 18, and Elsner, *Obs.* Vol. ii. p. 211 sq. The proposal of Heinsius, *Ezerc. Sacrae*, p. 437 (comp. Wolf), to understand *ἐστὲ ὁ γίνεσθε* is unnecessary and untenable.

ἐν ἀγάπῃ is referred by Lachm. and Olsh. to *σπουδάζοντες*. Such a punctuation seriously disturbs the harmony of the passage.

3. *τὴν ἐνότητα τοῦ Πν.*] [*the unity of the Spirit*], i.e. 'wrought by the Spirit'; *τὴν ἐνότη., ἣν τὸ Πνεῦμα ἔδωκεν ἡμῖν*, Theophyl., comp. Chrys., Œcum. *Τοῦ Πν.* is thus the gen. of the *causa efficiens* (Scheuerl. *Syntax.* § 17. 1, p. 125), not the possessive gen. (as appy. Origen, ap. Cramer, *Caten.*), or both united (as Stier, see Vol. ii. p. 18), and refers to the personal Holy Spirit. It is singular that such able commentators as Calvin and Estius should regard *τὸ Πν.* as the human spirit, and acquiesce in an

ἐν τῷ συνδέσμῳ τῆς εἰρήνης. 4 ἐν σῶμα καὶ ἐν Πνεύμα,

interpr. so frigid as 'animorum concordia,' 'animorum inter vos conjunctio.' De Wette,—whose own interpr. 'die Einheit des kirchlichen Gemeingeistes' (comp. Theodorus, Πν. τὸ ἀναγεννήσαν σῶμα, Grot.; Peile), is very far from satisfactory,—urges ἐνότης πιστεως, ver. 13 (comp. Origen), but the two passages are by no means so closely analogous as to suggest a modification of the simple personal meaning here assigned to Πνεῦμα.

ἐν τῷ συνδέσμῳ τῆς εἰρήνης] 'in the bond of peace,' i.e. 'which is peace:' gen. of identity or apposition (Scheuerl. *Synt.* § 12. 1, p. 82); not gen. *objecti*, 'that which binds together, maintains, peace,' Rückert, 'vinculum quo pax retinetur,' Beng., i.e. ἀγάπη, Col. iii. 14. This latter interpretation is plausible, and appy. as ancient as the time of Origen, τῆς ἀγάπης συνδεούσης κατὰ τὸ Πνεῦμα ἐνομένων, ap. Cram. *Caten.* p. 165. Still it is very doubtful (a) whether Col. l. c., where ἀγάπη is specified, is completely parallel, (see Mey., Olsh.), and (b) whether this latter interpr. did not arise from a misapprehension of the true meaning of ἐν. If the prep., as seems probable, was regarded as instrumental, the assertion that the ἐνότης τοῦ Πν. was maintained by (διὰ, Ecum.) the συνδ. τῆς εἰρήνης must have been felt to be a very inverted statement. 'Ἐν, however, correctly denotes the sphere, the element in which the ἐνότης is to be kept and manifested (see Winer, *Gr.* § 52. a, p. 462), and thus preserves its parallelism with ἐν in ver. 2. The meaning, then, is simple and perspicuous; the Ephesians were to evince their forbearance in love, and to preserve the Spirit-given unity in the true bond of union, the 'irrupta copula' of peace. The etymological

identity of σύνδεσμος and εἰρήνη must not be pressed (Reiners, ap. Wolf) as the derivation of εἰρήνη from ΕΙΡΩ 'necto' is less probable than from ΕΙΡΩ 'dico,' see Benfey, *Wurzel-lex.* Vol. II. 7, Palm. u. Rost, *Lex.* s. v. Vol. I. p. 799.

4. ἐν σῶμα] 'There is one body.' It seems clear from the parallelism with ver. 5 and 6, that there is neither any *directly* hortatory tone, nor any mere apposition to the preceding words ('existentes,' 'ut sitis,' Est.), and that thus, neither γινεσθε nor ἐστέ (ὁπερ ἐστέ, Camerar.), but the simple ἐστὶ is to be supplied: see Winer, *Gr.* § 66. 2, p. 656. This verse, however, does not introduce a *reason* for the previous statement (Eadie), or involve any *omission* of the causal γάρ ('nullā in re magis pejusque errari quam in ellipsi particularum solet,' Herm. *Append. to Viger*, II. p. 701, ed. Valpy): it contains only a simple assertion, the very unconnectedness of which adds weight and impressiveness, and thus perhaps conveys a *faint* echo of the former warning: 'Remember, there is one body, &c.' In the explanation of the sentiment, Chrysost. and the Greek commentators somewhat vacillate: there does not seem much difficulty; the σῶμα is the whole community of Christians, the mystical body of Christ, ch. ii. 16, Rom. xii. 5, &c.; the Πνεῦμα is the Holy Spirit which dwells in the Church (Eadie), the Spirit which moves and vivifies the σῶμα, 1 Cor. xii. 13; comp. Usteri, *Lehrb.* II. 2. 1, p. 249.

καθὼς καὶ] 'as also,' illustration and proof of the unity, as more especially afforded by the unity of the hope in which they were called. On the later form καθὼς, see notes on Gal.

καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· ⁵ εἰς Κύριον, μία πίστις, ἐν βάπτισμα· ⁶ εἰς Θεὸς καὶ πατέρα πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν.

iii. 6. ἐκλήθητε ἐν] 'ye were called in.' 'En has received various interpretations, some ἐν = εἰς (Rück.) or ἐπὶ (compare Chrys.) extremely doubtful: see Winer, *Gr.* § 54. 4, p. 490, and ib. 5, p. 494. Meyer adopts the instrumental sense; as, however, there are not here, as in Gal. i. 6 (see notes), any prevailing dogmatical reasons for such an interpretation, and as the two remaining passages in which καλεῖν is joined with ἐν (1 Cor. vii. 15, 1 Thess. iv. 7) admit a similar explanation, it seems most correct to adhere to the strict meaning of ἐν, 'permanence in,' and to regard it as marking the moral element in which they were called to move. Winer seems to lean to a more ablative explanation, 'ausgerüstet mit,' p. 494. τῆς κλήσεως] Not simply the gen. of possession, as Eadie, but, more definitely, that of the *causa efficiens*; see notes, ch. i. 18.

5. μία πίστις] Not the 'fides quæ creditur,' and still less the 'regula fidei,' Grot.,—this meaning in the N.T. being extremely doubtful, see notes on Gal. i. 23,—but the 'fides quæ creditur,' the 'fides salvifica,' which was the same in its essence and qualities for all Christians (Mey.). Still the context and the numeral μία seem here to preclude a rigid limitation of πίστις to faith in the abstract, faith in its utterly subjective aspect. As there is one Lord, so the μία πίστις is not only a subjective recognition of this eternal truth (Usteri *Lehrb.* II. 1. 4, p. 238), but also necessarily involves a common objective profession of it, Rom. x. 10: see Stier *in loc.*, Pearson, *Creed*, Art. ix., Vol. I. p. 399, ed. Burt. ἐν βάπτισμα] 'one baptism.' a still

further 'consequentia' to εἰς Κύριον. As there was one Lord and one faith in Him, so was there one and one only baptism into Him, Gal. iii. 27; one and one only inward element, one and one only outward seal. Commentators have dwelt, perhaps somewhat unprofitably, upon the reasons why no mention is made of the other sacrament, the εἰς ἄγριος (1 Cor. x. 17) of the Holy Communion. If it be thought necessary to assign any reason, it must certainly not be sought for in the mere historical fact (Mey.), that the Holy Communion was not at that time so separate and distinct in its administration (comp. Bingham *Antiq.* xv. 7. 6, 7, Waterland, *Eucharist*, Ch. i. Vol. iv. p. 475) as Holy Baptism, for the words of inspiration are for all times, but must be referred to the fundamental difference between the two sacraments. The one is rather the symbol of union, Usteri *Lehrb.* II. 2. 3, p. 284; the other, from its single celebration and marked individual reference, presents more clearly the idea of unity,—the idea most in harmony with the context: see Kahnis, *Abendm.* p. 276, 249.

6. ὁ ἐπὶ πάντων] 'who is over all.' comp. Rom. ix. 5; ὁ κύριος καὶ ἐπὶ πάντων, Chrys. The relation expressed seems that of simple sovereignty, not only spiritual (Calv.), but general and universal, *δεσποτεῖαν σημαίνει*, Theodoret. Winer (*Gr.* § 54, 6, p. 497) associates with it the idea of 'protection'; this, however, would be more naturally expressed by ὑπέρ, Krüger, *Sprachl.* § 68. 28. It is unnecessary to remark that the three clauses are no synonymous formulæ (Koppe), but that the prepositions

Further, Christ gives 7 'Ενὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ
His grace in measure to each, as the Scripture testifies.

mark with scrupulous accuracy the threefold relation in which God stands to his creatures: see notes on *Gal.* i. 1, and Winer, *Gr.* l. c. The gender of πάντων is doubtful. It seems certainly arbitrary (comp. *Vulg.*) to regard the first πάντων and πᾶσιν as masc., the second πάντων as neuter. The gender of one may with propriety fix that of the rest. As πᾶσιν then seems certainly masculine, πάντων may be assumed of the same gender. In *Rom.* ix. 5, πάντων is commonly (and properly) interpreted as neuter (contr. Fritz., *Vol.* II. 272), there being no limitation or restriction implied in the context. διὰ πάντων]

'through all.' The two last clauses are less easy to interpret, on account of the near approximation in meaning of ἐν and διὰ. διὰ is referred by Chrysostom and his followers to God (the Father) in respect of his providence, ὁ προνοῶν καὶ διοικῶν: by Aquinas (ap. Est.) to God (the Son), 'per quem omnia facta sunt,' comp. Olsh.,—an untenable interpretation: by Calvin and Meyer 'to the pervading charismatic influence and presence of God by means of the Holy Spirit.' The latter interpretation seems most satisfactory and most in unison with the strict meaning of διὰ. It will follow, then, that we do not here recognise any allusion to the blessed Trinity. On such a subject, especially when such early writers as Irenæus have maintained a different opinion, it is proper to speak with all caution and diffidence, but still it may be urged that the express mention of Θεὸς καὶ Πατήρ, and St. Paul's known love for prepositional distinctions, (notes on *Gal.* i. 1), seem to render the otherwise plausible supposition very doubtful. Thus unfettered, we can give to

the prepp. ἐν and διὰ their proper and primary meanings, the former relating to the indwelling (ὁ οἰκῶν, Chrys.), and informing influence of God's Spirit, the latter to that influence which passes through (transcurrit, Jerome) and pervades all hearts. In a word, if we may use the expression, διὰ denotes the Holy Spirit of God in operative motion, ἐν in operative rest: see Meyer *in loc.*

7. 84] 'But,' 'still,' not 'now' or 'indeed,' Eadie, the proper adversative force of the particle being fully preserved in the contrast it suggests between the πάντες, ver. 6, and the individual. In the general distribution of gifts (implied in the ὁ Θεὸς ἐν πᾶσιν), no single individual is overlooked (1 Cor. xii. 11, διαφορῶν ἰδίᾳ ἐκάστῳ); each has his peculiar gift, each can and ought to contribute his share to preserving 'the unity of the Spirit.' Chrysostom has in the main rightly felt and explained the connection, τὰ πάντων κεφαλαιωδέστερα, φησί, κοινὰ πάντων ἐστὶ, τὸ βάπτισμα κ. τ. λ. εἰ δέ τι ὁ δεῖνα πλέον ἔχει ἐν τῷ χαρίσματι, μὴ ἄλγει. It is thus not necessary to assume that St. Paul is here encountering an actual objection (Peile, see Grot.), but merely that he is inculcating and commending unity in what might at first sight have seemed to militate against it.

ἡ χάρις] Not 'grace,' Auth. Ver., Eadie, but 'the grace which he has,' 'his grace:' it is plainly inconsistent to admit the article in the text and ignore it in translation. Χάρις is, however, not simply equivalent to χάρισμα (= 'gift of grace,' Peile), but, as De W. rightly observes, has somewhat of a transitive force, and denotes the energizing grace which manifests itself in the peculiar gift or charism;

τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. ⁸ διὸ λέγει Ἀνα-
βὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα

comp. Rom. xii. 6. κατὰ
τὸ μέτρον κ.τ.λ.] 'according to the
measure of the gift of Christ,' i.e.
'the gift which Christ gives.' δωρεὰς
is the gen. *subjecti*, the measure which
the gift has, which belongs to and
defines the gift. Χριστοῦ is the gen.
of *ablation* (Donalds. *Gr.* § 449), or,
more specifically, of the *agent*, the
giver (compare δωρεὰς χάριτος, Plato
Leg. viii. 844 D, and see Scheuerl.
Synt. § 17. 1, p. 126), not of the re-
ceiver, as Oeder ap. Wolf, an idea
which would not be in harmony with
the context, ἔδωκεν δόματα, ver. 8;
see 2 Cor. ix. 15. Stier very in-
felicitously (in point of grammar) en-
deavours to unite both.

8. διὸ] 'On which account.' The
difficulties of this verse, both in regard
to the connection, the nature, and the
form of the citation, are very great,
and must be separately, though briefly
noticed. (1) *Connection*. There is
clearly no parenthesis: verse 8 is to
be closely connected with verse 7, and
regarded as a scriptural confirmation
of its assertions. These assertions
involve two separate moments of
thought, (a) the primary, that each
individual has his peculiar and appro-
priate gifts, further elucidated and
exemplified, ver. 11; (b) the secondary,
that these gifts are conferred by Christ.
The intrinsic, though not so much
contextual importance of (b) induces
the Apostle to pause and add a
weighty confirmation from Scripture.
The cardinal words are thus so obvi-
ously ἐδόθη, δωρεά, ἔδωκε δόματα,
that it is singular how so good a com-
mentator as Olsh. could have supposed
the stress of the citation to be on
τοῦ ἀνθρ.

(2) The source
of the citation is not any Christian

hymn (Storr, *Opusc.* III. p. 309), but
Psalm lxviii., a psalm of which the
style, age, purport, and allusions have
been most differently estimated and
explained (for details see Reuss, *lxxviii.*
Psalm), but which may, with high
probability, be deemed an epinician
hymn, in honour of Jehova, the God
of battles [Hengst.] (J. Olsh.), of
high originality [Hitzig.] (Ewald),
composed by David on the taking of
Rabbah [Hengst.] (Reuss, J. Olsh.).
We have therefore no doubt of its in-
spired and prophetic character.

(3) The form of citation is the real
difficulty: the words of the Psalm are
דָּתָהּ נָתַתְּ עָלֵינוּ in LXX, ἐλαβες δό-
ματα ἐν ἀνθρώπῳ. The difference in
St. Paul's citation is palpable, and, we
are bound in candour to say, does not
appear diminished by any of the pro-
posed reconciliations; for even as-
suming that נָתַתְּ = 'danda sumsit,'
'he took only to give,' Gen. xvi. 9,
xviii. 5, xxvii. 13, xlii. 16, &c. (Meyer,
Hengst.), still the nature of the gifts,
which in one case were *reluctant* (see
Hengst.), in the other *spontaneous*,
appears essentially different. We
admit, then, frankly and freely, the
seeming difference, but remembering
that the Apostle wrote under the in-
spiration of the Holy Ghost, we re-
cognize here neither imperfect memory,
precipitation (Rück.), arbitrary change
(Theod. M., comp. Calv.), accommoda-
tion (Morus), nor Rabbinical inter-
pretation (Mey.), but simply the *fact*,
that the Psalm, and esp. ver. 18, had
a Messianic reference, and bore within
it a further, fuller, and deeper meaning.
This meaning the inspired Apostle, by
a slight change of language, and sub-
stitution of ἔδωκε for the more dubious
נָתַתְּ, succinctly, suggestively, and au-

τοῖς ἀνθρώποις. 9 τὸ δὲ ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ

thoritatively unfolds: compare notes on *Gal.* III. 16. We now proceed to the grammatical details.

λέγει] sc. ὁ Θεός, not ἡ γραφή. This latter nominative is several times inserted by St. Paul, e.g. *Rom.* iv. 3, ix. 17, *Gal.* iv. 30, 1 *Tim.* v. 18, but is not therefore to be regularly supplied when there is an ellipsis, Bos, *Ellips.* p. 54. The surest, and in fact only guide, is the context: where that affords no certain hint, we fall back upon the natural subject, ὁ Θεός, whose words the Scriptures are: see notes on *Gal.* III. 16.

ἀναβὰς obviously refers to Christ's ascent to Heaven: see Barrow, *Creed*, Vol. VI. p. 358, Pearson, *Creed*, Art. 6, Vol. I. p. 323, ed. Burton. The aor. part. here appears, according to its most common use, to denote an action *subsequent* to (never, in the N. T., *preceding*, Winer, *Gr.* § 46. 12. obs. p. 414), that of the finite verb: see Bernhardt, *Synt.* x. 9, p. 383, Krüger, *Sprachl.* § 56. 10. 1. Our Lord, it may be urged, gave the Holy Spirit before his ascension, *John* xx. 22; but this was only an 'arrha Pentecostes,' Beng., a limited (Alford), and preparatory (Lücke) gift of the Holy Spirit.

αἰχμαλωσίαν] 'captivity,' i.e. captives; abstr. for concr., Numbers, xxxi. 12, 2 *Chron.* xxviii. 11, 13; see exx. Jelf, *Gr.* § 353. The connection of the accus. with the cognate verb, when that accus. denotes the objective result of the action, probably intensifies, though not sufficiently to be expressly exhibited in translation: see Winer, *Gr.* § 32. 2. p. 257. Who constituted this αἰχμαλωσία has been much discussed. That the captives were not Satan's prisoners (αἰχμαλωτεύσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, Just. Mart. *Trypho*,

ch. xxxix. p. 128 ed. Otto, compare Theodoret) seems clear from the subsequent mention of ἀνθρώποις, which (though not so in the original) seems here to refer to a different class to the captives. Nor can they be the souls of the righteous in Hades (Estius, comp. *Evang. Nicod.* c. 24, ap. Thilo, *Codex Apocryph.* p. 747), as, setting aside other reasons, the part. ἀναβὰς (see above) seems seriously opposed to such a view. It seems much more simple to regard 'the captivity' as captives from subjugated enemies (Meyer, Eadie; the latter cites, but is at variance with his own *Cyclop.* p. 110), the enemies of Christ,—Satan, Sin, and Death; compare Chrys., αἰχμαλῶτον ἔλαβε [not κατήργησε, which with regard to Death is yet future, 1 *Cor.* xv. 26] τὸν διάβολον, καὶ τὸν θάνατον, καὶ τὴν ἀρὰν, καὶ τὴν ἁμαρτίαν.

9. τὸ δὲ ἀνέβη] 'Now (δὲ metabatic, Hartung, *Partik.* δέ, 2. 3, Vol. I. p. 165) that He ascended,' i.e. 'now the predication of His ascent;' not 'the word ἀνέβη,' as ἀναβὰς, not ἀνέβη, precedes. To still more clearly evince the truth and correctness of the Messianic application of the words just cited, St. Paul urges the antithesis implied by ἀνέβη, viz. κατέβη, a predication only applicable to Christ.

τί ἐστιν] 'what is it,' 'what does it imply' (*Matth.* ix. 13, *John* xvi. 17, comp. notes on *Gal.* iii. 19) 'except that He also (as well as ἀνέβη) descended,' the tacit assumption, as Meyer observes, is, that He who is the subject of the citation is One whose seat was heaven,—no man, but a giver of gifts to men: comp. *John* iii. 13.

εἰς τὰ κατώτερα τῆς γῆς] 'to the lower (parts) of the earth.' This celebrated passage has

κατέβη εἰς τὰ κατώτερα τῆς γῆς; ¹⁰ ὁ καταβάς, αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα

received several different interpretations, two only of which, however, deserve serious consideration, and between which it is *extremely* difficult to decide. (1) The ancient explanation (Pearson *on the Creed*, Art. v. Vol. I. p. 269), according to which τὰ κατώτερα τῆς γῆς = τὰ καταχθόνια, and imply 'Hades,' the gen. not being dependent on the comparative (Rück.— still less compatible with his insertion of μέρη), but being the regular *possessive* gen. (2) The more modern interpretation, adopted by nearly all the recent commentators, according to which τῆς γῆς is regarded as the gen. of *apposition* (see esp. Winer, *Gr.* § 48. 2, p. 423), and the expression as equivalent to εἰς τὴν κατωτέραν γῆν. Both sides claim the comparative κατώτερα, the one as suggesting a comparison with the earth, 'a lower depth than the earth;' the other as suggested by the comparison with the heaven, Acts ii. 19, John viii. 23 (but there κατω reaches *lower* than the earth, Alford *in loc.*, Stier, *Reden Jesu*, Vol. iv. p. 447, 448). These arguments must be *nearly* set off against one another, as the positive would have been most natural in the latter case, the superlative perhaps in the former. As, however, the superl. would have tended to fix the locality (comp. Nehem. iv. 13) more definitely than was suitable to the present context, and as the use of the term γῆς would have marred the antithesis, γῆ) (ὁρατός, it does not seem improbable that the more vague comparative was expressly chosen, and that thus its use is more in favour of interpr. (1) than (2). When to this we add the full antithesis that seems to lie in ὑπεράνω τῶν οὐρανῶν, ver. 10, 'sub-

limiora caelorum') (inferiora terrarum,' Tertull. (this is surely more than a mere expansion of εἰς ἔψος, Winer, *Mey.*), and also observe the sort of exegetical necessity which ἵνα πληρώσῃ τὰ πάντα, ver. 10, seems to impose on us of giving the fullest amplitude to every expression, we more decidedly incline to interpret. (1), and with Irenaeus (*Hær.* v. 31, comp. iv. 22), Tertullian (*De Animâ*, c. 55), and the principal ancient writers (see Pearson, *l. c.*, notes), recognize in these words an *allusion* to Christ's descent into hell. So Olshausen, Stier, and Baur, *Paulus*, p. 431, but it is to be feared that the judgment of the latter is scarcely impartial. Chrys., Theod., and others refer the expression to Christ's death and burial, but this interpretation has little to recommend it. Olsh. dwells upon the similar expression, γῆς ὁράτης, but from this little can be safely deduced either in favour of (1) or (2); see Meyer *in loc.* The general doctrine of Christ's descent into hell, and its connection with eschatology, has been lately investigated by Guder, *Lehre von der Erscheinung J. C. unter der Todten*, pp. 381. Bern, 1853.

10. ὁ καταβάς] Emphatic, as its position shows. The absence of any connecting or illative particle gives a greater force and vigour to the conclusion. Αὐτός is not 'the same,' Auth. Ver.,—as no instance of an omission of the article, though occasionally found in the earlier (Herm. *Opusc.* Vol. I. p. 332), and frequently in Byzantine authors, occurs in the N. T., but is the emphatic 'He,' οὐ γὰρ ἄλλος κατελήλυθε καὶ ἄλλος ἀνέληλυθεν, Theodoret; see Winer, *Gr.* § 22. 4, obs., p. 174. πάντων τῶν οὐρανῶν] 'all the heavens,' ὑψηλό-

He appointed divers ministering orders till we all come to the unity of faith, and in truth and love grow up into Christ, the head of the living body, the Church. 11 Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ

τερος τῶν οὐρανῶν, Heb. vii. 26, comp. ib. iv. 4; 'cælus omnes penetravit ascendendo, usque ad summum cælum,' Est. There is no necessity whatever to connect this expression with the 'seven heavens' of the Jews, comp. Wetst. on 2 Cor. xii. 2: the words, both here and in Heb. ii. cc., have only a simple and general meaning, and are well paraphrased by Bp. Pearson: 'whatsoever heaven is higher than all the rest which are called heavens, into that place did He ascend,' Creed, Art. vi. Vol. i. p. 320, ed. Burton.

ἵνα πληρώσῃ τὰ πάντα] 'that He might fill (not 'fulfil,' Hamm.) all things.' The subjunctive with *ἵνα*, after a preterite, is correctly used in the present case, to denote an act that still continues, Herm. Viger, No. 350: see Klotz, *Devar.* Vol. II. p. 618, who has treated this and similar uses of the subj. with *ἵνα*, after preterites, with considerable acumen; for exx. see Gayler, *Partic. Neg.* p. 176, who has also correctly seized the general principle, 'subjunctivum usurpari si prævalet consilium, aut respectus ad eventum habendus,' p. 165. Great caution, however, must be used in applying these principles to the N. T., as the general and prevailing use of the subj. both in the N. T. and in later writers make it very doubtful whether the finer distinction of mood was in all cases felt and intended.

It is not necessary to limit *πάντα* *πληροῦν*, the solemn predicate of the Deity (Jerem. xxiii. 22, see Schoettg. *Hor. Heb.* Vol. i. p. 775), to the gift of redemption (Rück.), or the comprehensive *τὰ πάντα* to the faithful (Grot.) or the church of Jews and Gentiles (Meier); the expression is perfectly unrestricted, and refers not

only to the sustaining and ruling power, *τῆς δεσποτείας αὐτοῦ καὶ ἐνεργείας*, Chrys., but also the divine presence ('præsentia et operatione sua, *se ipso*,' Beng.) of Christ. The doctrine of the ubiquity of Christ's *Body* derives no support from this passage (*Form. Concord.* p. 767), as there is here no reference to a diffused and ubiquitous corporeity, but a pervading and energizing omnipresence: comp. Ebrard, *Dogmatik*, § 390, and notes on ch. i. 20. The true doctrine may perhaps be thus briefly stated:—Christ is perfect God, and perfect and glorified man; as the former he is present everywhere, as the latter he can be present anywhere. See Stier, *Reden Jesu*, Vol. vi. p. 164.

11. καὶ αὐτὸς] 'and He;' *ἐμφατικὸς δὲ εἶπε τὸ αὐτός*, Theophyl. There is here no direct resumption of the subject of ver. 7, as if ver. 8—10 were merely parenthetical, but a regression to it, while at the same time the *αὐτός* is naturally and emphatically linked on to the *αὐτός* in the preceding verse. This return to a subject, without disturbing the harmony of the immediate connection or the natural sequence of thought, constitutes one of the high excellences, but at the same time one of the difficulties in the style of the great Apostle.

ἔδωκε is not merely Hebraistic (γιν. Olsh.) and equivalent to *ἔθετο* (Acts xx. 28, 1 Cor. xii. 28), '*dedit* Ecclesiæ id est posuit in Eccl.' Est., but retains its proper sense, and is thus in harmony with *ἐδόθη*, ver. 7, *δόματα*, ver. 8.

ἀποστόλους] '*Apostles*,' in the highest and most special sense; comp. notes on Gal. i. 1. The chief characteristics of an Apostle were an immediate call from Christ (comp. Gal. i. 1), a desti-

προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, ¹² πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς

nation for all lands (Matth. xxviii. 19, 2 Cor. xi. 28), and a *special* power of working miracles (2 Cor. xii. 12): see Eadie *in loc.*, who has grouped together, with proof texts, the essential elements of the Apostolate.

προφήτας] '*Prophets*,' not only in the more special sense (as Agabus, Acts xi. 27), but the more general one of preachers and expounders, who spoke under the *immediate* impulse and influence of the Holy Spirit, and were thus to be distinguished from the διδασκάλους; ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ Πνεύματος φθέγγεται· ὁ δὲ διδασκων ἐστὶν ὅπου καὶ ἐξ οἰκίας διανοίας διαλέγεται, Chrys. *on 1 Cor.* v. 28: see Thorndike, *Relig. Assemblies*, ch. v. 1 sq. Vol. I. p. 182 sq. (Angl. Cath. Libr.), and comp. notes on ch. ii. 20.

εὐαγγελιστάς] '*Evang-
gelists*,' not τοὺς τὸ εὐαγγέλιον γρα-
ψάντας, (Ecum., Chrys. 2, but τοὺς
εὐαγγελιζόμενους, Chrys. 1; preachers
of the Gospel, who περιῶντες ἐκήρυτ-
τον, Theod., and yet, as μὴ περιῶντες
πανταχοῦ, Chrys., were distinguished
from the Apostles, to whom they
acted as subordinates and mission-
aries; comp. Acts viii. 14: see Thorn-
dike, *Relig. Assembl.* iv. 37, Vol. I.
p. 176, and *ib. Right of Church*, II.
30, Vol. I. p. 451.

ποιμέ-
νας καὶ διδασκάλους] '*Pastors and
Teachers*.' It has been doubted whe-
ther these words denote different
classes, or are different names of the
same class. The absence of the dis-
junctive τοὺς δὲ (arbitrarily inserted
by Syr.) seems clearly to show that
both ποιμ. and διδάσκ. had some com-
mon distinctions,—probably that of
being stationary rather than mis-
sionary, οἱ καθήμενοι καὶ περὶ ἓνα τόπον
ῥηχολημένοι, Chrys.—which plainly

separated them from each of the pre-
ceding classes. Thus far they might
be said to form one class: but that
the individuals who composed it bore
either or both names indifferently, is
very doubtful. The ποιμένες (a term
probably including ἐπίσκοποι and
πρεσβύτεροι, Fritz. *Fritzsch. Opusc.* p.
43 sq.) might be, and perhaps always
were διδασκαλοί, comp. 1 Tim. iii. 2,
Tit. i. 9, *Martyr. Polyc.* § 16, see
Thorndike, *Relig. Assembl.* iv. 40,
Vol. I. p. 170; but it does not follow
that the converse was true. The
χάρισμα of κυβέρνησις is so distinct
from that of διδασκαλία, that it seems
necessary to recognize in the διδάσκ.
a body of men, scarcely a distinct
class, who had the gift of διδασχῆ, but
who were not invested with any ad-
ministrative powers and authority:
comp. Neander, *Planting*, Vol. I. p.
149 (Bohn).

12. πρὸς τὸν καταρτισμὸν κ. τ. λ.]
'with a view to the perfecting of the
saints, for the work of ministration,
for the building up of the body of
Christ.' It is extremely difficult to
fix the exact shade of meaning which
these prepp. are intended to convey.
It seems clear, however, that there is
no 'trajection,' Grot.;—nor again
can the three members be regarded as
merely parallel, and co-ordinately de-
pendent on ἔδωκε, Auth. Ver. (comp.
Chrys. ἕκαστος οἰκοδομεῖ, ἕκαστ. κα-
ταρτίζει, ἕκαστ. διακονεῖ), for πρὸς
καὶ εἰς would thus be synonymous, and
though St. Paul studied prepositional
variations (see Winer, *Gr.* § 54. 6, p.
496), it does not appear (from the exx.
hitherto cited) that he did so except
for the sake of definition, limitation,
or presentation of the subject in a
fresh point of view: see notes on *Gul.*

ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χρι-

i. 1. Moreover, as Mey. justly observes, the second member, *εἰς ἔργον* κ. τ. λ., would thus much more naturally and logically stand first. De Wette and others connect *εἰς—εἰς* closely with *πρὸς*, but are thus necessitated to give *διακονία* a less usual, and here (after the previous accurate definitions) extremely doubtful meaning. It seems, then, best and most consonant with the fundamental (ethical) meaning of the prepositions to connect *εἰς—εἰς* with *ἔδωκε*, and, as *εἰς*, with the idea of destination, frequently involves that of attainment (see Jelf, *Gr.* § 625. 3, Krüger, *Sprachl.* § 68. 21, 5, and comp. Hand, *Tursell.* 'in,' III. 23, Vol. III. 23), to regard *εἰς—εἰς* as two parallel members referring to the more immediate, *πρὸς* to the more ultimate and final purpose of the action. We may thus paraphrase: 'He gave apostles, &c., to fulfil the work of the ministry and to build up the body of Christ, His object being to perfect his saints;' comp. Rom. xv. 2, *ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν*, which seems to admit a similar explanation. τὸν καταρτισμόν] 'the perfecting,' τὴν τελείωσιν, Theophyl., comp. *κατάρτισις*, 2 Cor. xiii. 9: the nature of this (definite) perfecting is explained ver. 13. The primary (ethical) meaning of *καταρτίζειν* ('reconcinnare,' Palm u. Rost, *Lex.* s. v.) appears only in Gal. vi. 1 (comp. notes): in all other passages in the N. T. of ethical reference (e.g. Luke vi. 40, 1 Cor. i. 10, 2 Cor. xiii. 11, Heb. xiii. 11, 1 Pet. v. 10), the secondary meaning, 'to make *ἀριος*,' 'to make perfect, complete' (*τελειοῦν*, Hesych.), appears to prevail: comp. *καταρτίζειν τριήρεις*, Diod. Sic. XIII. 70, see exx. in Schweigh. *Lex. Polyb.* s. v. Any allusion to 'the

accomplishment of the number of the elect,' Pelag. (comp. Burial Service) would here be wholly out of place.

ἔργον διακονίας] The meaning of both these words has been unduly strained. *Ἔργον* is not pleonastic (see Winer, *Gr.* § 67. 5, obs. p. 699) or in the special sense of 'building' (comp. 1 Cor. iii. 13), but in the simple sense of 'business,' 'function,' 1 Tim. iii. 1,—not '*res perfecta*,' but '*res gerenda*,' in exact parallelism with the use of *οἰκοδομή*. *Διακονία*, again, is not 'service' generally, but as its prevailing usage in the N. T. (Rom. xi. 13, 2 Cor. iv. 1, &c.), and especially the present context suggests, 'spiritual service of an official nature:' see Meyer *in loc.* Eadie unduly presses in translation the absence of both articles, 'for work of service,' comp. Peile: it is probable that *διακονία* is left studiously anarthrous, not 'the ministry,' Auth. Ver., but 'spiritual ministration,' in reference to the different modes of exercising it alluded to in ver. 11, and the various spiritual wants of the Church (Hamm.): *ἔργον*, however, seems clearly definite in meaning, though by the principle of correlation (Middleton, *Art.* III. 3, 6) it is necessarily anarthrous in form.

οἰκοδ. τοῦ σώματος is parallel to, but at the same time more nearly defines the nature of the *ἔργον*. The article is not required (as with *καταρτ.*), as it was not any absolute, definite, process of edifying, but edifying generally that was the object. The observation which some commentators make on 'the confusion of metaphors' is nugatory: as τὸ σῶμα τοῦ Χρ. has a distinct metaphorical sense, so has *οἰκοδομή*. On the nature of Christian *οἰκοδομή*, see Nitzsch, *Theologie*, § 39 Vol. I. p. 205.

στοῦ, ¹³ μέχρι κατανήσωμεν οἱ πάντες εἰς τὴν ἐνότητα
τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς

13. μέχρι κατανήσωμεν] 'until we come to, arrive at.' Eadie (after Harl. and Mey.) notices the omission of *ἄν* as giving an air of less uncertainty to the subj.; see notes on *Gal.* iii. 19. As a general principle this is of course right (*Herm. Partic. ἄν*, II. 9, p. 109 sq., Hartung, *Partik. ἄν*, 3, Vol. II. p. 291 sq.); we must be cautious, however, in applying the rule, as the tendency of later Greek to the use of the subj., and to the use of these temporal particles with that tense, without *ἄν*, is very discernible: see Winer, *Gr.* § 42. 3, p. 343. The use of the subj. (the mood of conditioned but objective possibility), not fut., as Chrys., shows that the *κατανήσωμεν* is represented not only as the eventual, but as the *expected* and *contemplated*, result of the *ἔδωκε*; Scheuerl. *Synt.* § 36. 1, p. 393, Jelf, *Gr.* § 842. 2; comp. Bernhardt, *Synt.* XI. 9, p. 401. This use of the subj. deserves observation. *Κατανήσωμεν* with *ἐν* or *εἰς* (only the latter in the N.T.) simply means 'pervenire ad,' without any necessary reference to former wanderings or diverse starting-points (Zanch., *Vatabl. ap. Poli Syn.*): see exx. in Schweigh. *Lex. Polyb.* s. v. οἱ πάντες] 'we all,' 'the whole of us — Christians,' implied in the *τῶν ἀγίων*, ver. 12. It is difficult to agree with Ellendt, *Lex. Soph.* s. v. *πᾶς*, III. 1, Vol. II. p. 519, in the assertion that in the *plural* the addition or omission of the article, 'cum sensus fert,' makes no difference. The distinction is not *always* obvious, see Middleton, *Art.* VII. 1, but may generally be deduced from the fundamental laws of the article.

εἰς τὴν ἐνότητα] 'to the unity;' *πάντες μίαν* [rather, *τὴν μίαν*] *πίστιν ἔχοντες*, Chrys.: 'that

oneness of faith' (Peile) which was the aim and object towards which the spiritual efforts of the various forms of ministry were all directed.

καὶ τῆς ἐπιγνώσεως κ. τ. λ.] Not 'ex-egetice positum,' Calv.; for though *καὶ* is indisputably so used by St. Paul (see notes on *Gal.* vi. 16), yet the context here precludes such an interpretation, as *πίστις* and *ἐπιγνώσις* (see notes ch. i. 17) convey different ideas (Mey.), and are terms by no means mutually explanatory: 'cognitio perfectius quiddam *fide* sonat,' Beng. The two substantives are both to be connected with *τοῦ υἱοῦ τ. Θε.*, the gen. being clearly the gen. *objecti*. Such sentences make us careful in obtruding too hastily on every passage the meaning of *πίστις* 'Ἰησοῦ Χρ.' alluded to on ch. iii. 12, and noticed in notes on *Gal.* ii. 16.

ἄνδρα τέλειον] 'perfect, full grown, man;' metaphorically used with reference to *ἡ τελειότερα τῶν δογμάτων* (rather *τοῦ Χριστοῦ*) *γνώσις*, Theophyl., and in manifest opposition to *νήπιοι*, ver. 14: Chrys. compares 1 Cor. xiii. 9. Instances of a similar use of *τέλειος* are cited by Raphel, *Annot.* Vol. II. p. 477; see esp. Polyb. *Hist.* v. 29, 2, which is very pertinent. The use of the singular is noticeable; 'ut unitatem de-claret,' Beza.

εἰς μέτρον κ. τ. λ.] 'to the measure of the stature of Christ's fulness;' i. e. 'of the fulness which Christ has,' *τοῦ Χρ.* being the gen. *subjecti*, see esp. notes ch. iii. 19. The co-cervation of genitives is noticed by Winer, *Gr.* § 30. 3, obs. 1, p. 218, comp. 2 Cor. iv. 4. It is doubtful whether *ἡλικία* is to be referred to *age* (John ix. 21, so clearly Matth. vi. 27) or *stature* (Luke xix. 3), both being admissible, Bos, *Exercit.* p. 183. In

ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, ¹⁴ ἵνα μηκέτι ὤμεν νήπιοι, κλυδωνιζόμενοι

the former case, τοῦ πλήρ. τ. Χρ. will be the qualifying, or rather characterizing gen. (Scheuerl. *Synt.* § 16. 3, p. 115, and notes on ch. i. 10), and will more nearly define τῆς ἡλικ., 'the age when the fulness of Christ is received:' in the latter the gen. is purely possessive. The antithesis τέλειον) (νήπιοι seems certainly in favour of the former, still, as both words are metaphorical, as μέτρον is appropriately used in reference to 'stature' (see esp. Lucian, *Imag.* 6, cited by Wetst.; even in Hom. *Od.* xviii. 217, ἡβης μέτρ. is associated with the idea of size), and still more, as the separate words πληρῶμα, αὐξησόμεν, &c., and also the context (ver. 16), suggest ideas of *matured growth* in respect of magnitude,—the latter interpr., that of the Syr. and Auth. Ver., seems most probable and satisfactory. It has been considered a question whether the Apostle is here referring solely to present (Chrys.), or to future life (Theod.). The mention of πίστις, and the tenor of ver. 14, 15, incline us to the former view: still it is probable (see Olsh.) that no special distinction was intended. St. Paul regards the Church as one; he declares its issue and destination as ἐνότης and τελειότης; on the realization of this, whensoever and wheresoever, the functions of the Christian ministry will cease.

14. ἵνα] The connection is not perfectly clear. Is this verse *co-ordinate* to ver. 13, and *immediately dependent* on 11, 12 (Harl., so appy. Waterl. in his Sermon on this text, Vol. v. p. 718), or is it *subordinate* to it and *remotely dependent* on ver. 11, 12? The latter seems most probable: ver. 13 thus defines the 'terminus ad quem' which characterizes the functions of

the Christian ministry; ver. 14 explains the object, viz., our ceasing to be νήπιοι, contemplated in the appointment of such a 'terminus,' and of a ministry so characterized: see Meyer *in loc.*, who has ably elucidated the connection.

μηκέτι] 'no longer:' τὸ 'μηκέτι' δεικνύσι πάλαι τοῦτο παθόντας, Chrys. This is not, however, said in reference to the Ephesians only, but as the context (πάντες, ver. 13) suggests, to Christianity generally. Eadie most singularly stops to comment on the use of 'μηκέτι not οὐκέτι:' surely to ἵνα in its present sense, 'particula μη consentanea est,' Gayler, *Partic. Neg.* p. 168.

κλυδωνιζόμενοι] 'tossed about like waves,'—not 'by the waves.' Stier, assuming the latter to be the true meaning of the pass. ('metaphor from a ship lying at hull,' Bramh. *Catching Lev.* ch. 3, Vol. iv. p. 592), adopts the middle (comp. 'fluctuantes,' Vulg.) to avoid the then incongruous κλυδ. ἀνέμω. The exx. however, adduced by Wetst. and Krebs, viz., Aristæn. *Epist.* i. 27, κλυδων. ἐκ τοῦ πόντου, Joseph. *Antiq.* ix. 11. 3, παρασσόμενος καὶ κλ., confirm the passive use and the former meaning.

τῆς διδασκαλίας] The article does not show 'the prominence which teaching possessed in the Church,' Eadie, but specifies διδασκαλία in the abstract, every kind and degree of it: see Middleton, *Art. v.* 1, p. 89 sq. (ed. Rose).

ἐν τῇ κυβέλῃ κ. τ. λ.] 'in the sleight, of men,'—of men, not the faith and knowledge of the Son of God, ver. 13. 'Εν may be plausibly considered instrumental (De Wette, Mey.); as, however, this would seem pleonastic after the instrumental, or what Krüger more correctly terms

καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ
κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν
τῆς πλάνης, ¹⁵ ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν

15. Χριστός] Harless, not injudiciously, objects to this reading as on the authority of only AC; 17. 67*. *73;..... Bas. Cyr. Dam. As, however, we can now add (see *Tisch.*) the important B to the list, it would seem that *Lachm.*, *Rück.*, and *Tisch.* are justified in rejecting the article, especially as St. Paul uses *Xp.* more frequently (we cannot say correctly more than this) without the article than with it. The number of *real* omissions is 53, of *real* insertions 31; see the table drawn up by Rose, *Append.* II., to his edition of Middleton on the *Art.* p. 490 sq., and the elaborate discussion of Gersdorf, *Beiträge*, III. p. 272 sq. Meyer and De W. adopt the art. without any observation.

the *dynamic* dat. ἀνέμῳ (see Heb. xiii. 9), and would mar the seeming parallelism with ἐν ἀγάπῃ, ver. 15, ἐν appears rather to denote the element, the evil atmosphere, as it were, in which the varying currents of doctrine exist and exert their force. Κυβεία (κῦβη Heb.), properly denotes 'playing with dice' (Plato, *Phædr.* 274 D, πεττέλας καὶ κυβέλας, see Xen. *Mem.* I. 3. 2), and thence, by an easy transition, 'sleight of hand,' 'fraud' (πανουργία, Suid., comp. κυβεύειν, Arrian, *Epict.* II. 19, III. 21, cited Wetst.): ἴδιον δὲ τῶν κυβερνῶντων τὸ τῇδε κἀκείσε μεταφέρειν τοὺς ψήφους καὶ πανούργως τοῦτο ποιεῖν, Theodoret. See Suicer, *Thesaur.* s.v. Vol. II. p. 181, Schoettg. *Hor. Heb.* Vol. I. p. 775.

ἐν πανουργίᾳ πρὸς κ. τ. λ.] 'in craftiness which works or tends to the deliberate system of error;' appositional and partly explanatory clause to the foregoing. The Auth. Ver. is here too paraphrastic, and obscures the meaning of both πρὸς and μεθοδεῖα. The former is not equivalent to κατὰ, Rück., 'with,' Peile, but denotes the aim, the natural tendency, of πανουργία; the μεθοδεῖα τῆς πλ. is that which πανουργία has in view (comp. πρὸς τὸν καταρτ. ver. 12), and to which it is readily and naturally disposed. As πανουργία is anarthrous, the omission

of the art. before πρὸς (which induces Rück. to incorrectly refer the clause to φερόμενοι) is perfectly regular: see Winer, *Gr.* § 19. 4, p. 159. Μεθοδεῖα, a δις λεγόμεν., see ch. vi. 16, must have its meaning fixed by μεθοδεύω. This verb denotes, 'the pursuit, &c. of a settled plan,' (a) honestly (Diod. Sic. I. 81, μ. τὴν ἀληθειαν ἐκ τῆς ἐμπειρίας), or (b) dishonestly (Polyb. *Fr. Hist.* XXXVIII. 4. 10), and hence 'deception,' 'fraud,' with more or less of plan, 2 Sam. xix. 27: comp. Chrys. on Eph. vi. 11. μεθοδεύσαι ἐστὶ τὸ ἀπατῆσαι καὶ διὰ συντόμου (μηχανῆς Sav.) εἰλεῖν; see also Münthe, *Obs.* p. 367. Thus then μεθοδεῖα is 'a deliberate planning or system,' Peile, the further idea of 'fraud' (ch. vi. 19) being here expressed in πλάνη.

πλάνης has not here (nor Matth. xxvii. 64, 2 Thess. ii. 11) the active meaning of 'misleading,' De Wette, nor even necessarily that of 'delusion,' Harl., but its simple, classical, and regular meaning, 'error.' The gen. is obviously not the gen. *objecti* (Rück.), but *subjecti*,—the πλάνη which μεθοδεύει, and is thus in grammatical parallelism with the preceding gen. τῶν ἀνθρ. The use of the article must not be overlooked: it serves almost to personify πλάνη, not, however, as metonymically for 'Satan,' Beng., but as

εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, Χριστός,

'Error' in its most abstract nature; the contrast to ἡ ἀληθεία, implied in ἀληθεύοντες, is thus more forcible and significant.

15. ἀληθεύοντες δέ] 'but holding the truth, walking truthfully,' grammatically dependent on *ἐνα*, ver. 14, and, as δέ (after a negative) seems to suggest (Hartung, *Partik.* δέ, 2. 11, Vol. I. p. 171), in simple and direct opposition to *πλῶν*, and (less directly) to *νήπιοι κ.τ.λ.*, without, however, any reference to the preceding negation, which would rather have required ἀλλά; see esp. Klotz, *Devar.* Vol. II. p. 3, 361. The meaning of ἀληθεύειν is somewhat doubtful. On the one hand, such translations as 'veritati operam dare,' Calv., and even 'Wahrheit festhalten,' Rück., are lexically untenable (see Palm u. Rost, *Lex.* s. v. Vol. I. p. 97); on the other, the common meaning, 'veritatem dicere' (Gal. iv. 16), seems clearly exegetically unsatisfactory. It is best then to preserve an intermediate sense, 'walking in truth,' Olsh., or (to preserve an antithesis in transl. between *πλῶν* and *ἀληθ.*) 'holding the truth,' Scholef. (*Hints*, p. 100), which latter interpr., if 'holding' be not unduly pressed, is almost justified by Plato, *Theat.* 202 B, ἀληθεύειν τὴν ψυχὴν ['verum sentire,' Ast] *περὶ αὐτό*. This meaning is in fullest harmony with the context

ἐν ἀγάπῃ] The connection of these words has been much discussed. Are they to be joined—(a) with the participle, or—(b) with the finite verb? It must fairly be conceded that the order, the parallelism of *structure* with that of ver. 14, and still more the vital association between love and the truest form of truth (see Stier *in loc.*), are arguments of some weight in favour

of (a); still the absence of any clear antithesis between *ἐν ἀγ.* and either of the preposit. clauses in ver. 14 forms a *negative* argument, and the concluding words of ver. 16 (whether *ἐν ἀγ.* be joined immediately with αὐξ. *ποι.* Mey., or with *οὐκ.*) supply a *positive* argument of such force in favour of (b) that the connection of *ἐν ἀγ.* and αὐξ. must be pronounced most probable, and certainly most in harmony with the context. The order may have arisen from a desire to keep αὐτὸν as near as possible to its relative.

εἰς αὐτόν] 'into Him,' Auth. Ver.: *εἰς* is not, 'in reference to,' Mey., a frigid and unsatisfactory interpretation of which Meyer is too fond (comp. notes on Gal. iii. 27), nor 'for,' Eadie, nor even simply 'unto,' 'to the standard of,' Conyb. and Hows., comp. *εἰς ἀνδρα τέλειον*, ver. 13, but in the fuller and deeper (theological) sense 'into,' so that. αὐξ. with *εἰς* conveys both ideas, 'into and unto.' The growth of Christians bears relation to Christ as its centre and standard: while the limits of that growth are defined by 'the stature of the fulness of Christ,' its centre is also, and must be, in Him: comp. some profound remarks in Ebrard, *Dogmatik*, § 445. sq.

τὰ πάντα] 'in all the parts in which we grow,' Mey.; 'in all the elements of our growth,' the article being thus most simply explained by the context. No 'supplement of *κατὰ*' (Eadie, Stier) is required; *τὰ πάντα* is the regular accus. of the quantitative object (Hartung, *Casus*, p. 46), and serves to characterize the *extent* of the action: see Madvig, *Gr.* § 27.

ὃς ἐστὶν κ.τ.λ.] There is here neither transposition (Grot., comp. Syr.) nor antipthesis (Pisc.): instead of the ordi-

16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβάζομενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν

nary form of simple, or what is termed *parathetic* apposition (Krüger, *Sprachl.* § 57. 9), scil. *eis autōn Χριστὸν ὅς ἐστιν ἡ Κεφ.* St. Paul, probably for the sake of making ἐξ οὗ, ver. 16, perfectly perspicuous (De W.), here adopts a relational sentence, with the structure of which the apposition is assimilated: see exx. Winer, *Gr.* § 48. 4, p. 424, and Stalb. Plat. *Apol.* 41 A. This position of Χρ. at the end of the verse gives it both force and emphasis.

16. ἐξ οὗ] 'From whom,' Auth. Ver.; not 'in dependence on whom,' Peile. By comparing this verse with Col. ii. 19 (a very instructive parallel, both as to meaning and construction), it seems clear that ἐξ οὗ can only be joined with αἵ. ποιεῖται. 'Εκ will then correctly denote the *origin*, the *source*, the 'fons augmentationis,' Beng.: see notes on Gal. ii. 16. It is not wholly uninteresting to remark that the force of the metaphor is enhanced by the *apparent* physiological truth, that the energy of vital power varies with the distance from the head: see Schubert, *Gesch. der Seele*, § 22, p. 270 (ed. 1.)

συναρμολογούμενον] 'being fitly framed together,' pres. part., the action still going on: see notes ch. ii. 21.

συμβιβάζομενον] 'compacted,' or more literally (comp. Syr.) 'put together,' Col. ii. 19, and in a (figurative sense) Acts ix. 22, xvi. 10. The difference of meaning between συναρμ. and συμβ. has been differently stated. According to Bengel, the first denotes the *harmony*, the second the *solidity* and firmness of the structure. Perhaps the more exact view is that which the simple meanings of the words suggest, viz., that συμβ. refers to the

aggregation, συναρμ. to the *inter-adaptation* of the component parts.

διὰ πάσης ἀφῆς] 'by means of every joint.' Meyer still retains the interpr. of Chrys., ἀφῆ = αἰσθησις, and connects the clause with αἵ. ποιεῖται; but the parallel passage, Col. ii. 19, τῶν ἀφῶν καὶ συνδέσμων (observe esp. the omission of the 2nd article, Winer, § 18. 4) leaves it scarcely doubtful that the meaning usually assigned (comp. Athen. III. 202 E, Plut. *Anton.* 27) is correct, and that the clause is to be connected with the participles.

τῆς ἐπιχορηγίας] 'of the (spiritual) supply,' τῆς χορηγ. τῶν χαρισμάτων, Chrys.; comp. notes on Gal. iii. 5. The gen. is not the gen. of apposition (Rück., Harl.), nor a mere Hebraistic gen. of quality, 'joint of ministry' = 'ministering joint' (Peile, Green, *Gramm. N. T.* p. 264; comp. Winer, *Gr.* § 34. 2), but a kind of gen. *definitivus*, by which the predominant use, purpose, or destination of the ἀφῆ is specified and characterized; see Heb. ix. 21, σκεύη τῆς λειτουργίας, and comp. the exx. cited by Winer, *Gr.* § 30. 2. b, p. 215; see Grotius *in loc.* The suggestion of Dobree, *Advers.* Vol. i. p. 573 (partly adopted by Scholefield), that ἐπιχ. may be 'materia suppositata,' is not very satisfactory or tenable; see Phil. i. 19. The article implies the specific ἐπιχ. which Christ supplies.

κατ' ἐνέργειαν κ. τ. λ.] 'according to energy in the measure of, i. e. commensurate with, each individual part;' τῷ μὲν δυναμένῳ πλεον δεξασθαι, πλεον, τῷ δὲ ἐλάττω, ἐλάττω, Chrys. These words may be connected either (a) with ἐπιχορηγίας,—the omission of the art. is no objection (Rück.), as ἡ ἐπιχ. κατ' ἐνέργ. may form one idea, Winer, *Gr.*

μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

Do not walk as darkened, hardened, and feelingless heathens. Put off the old, and put on the new man.

¹⁷ Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ

§ 19. 2, p. 155; (δ) with the participles, or (c) with the finite verb. As the expressions of the clause far more appropriately describe the nature of the growth than either the mode of compaction or the degree of the supply, the latter construction is to be preferred. Κατ' ἐνέργ. is then a modal predication, appended to ποιεῖται, defining the nature of the αὔξησις: this growth is neither abnormal nor proportionless, but is regulated by a vital power which is proportioned to the nature and extent of the separate parts. Dobree (*Advers.* Vol. 1. p. 573) strongly condemns this translation, but, as it would seem, without sufficient reason. His own translation, which connects κατ' ἐνέργ. with ἐν. ἐκ. μέρ. and isolates ἐν μέτρῳ, impairs the force of the deep and consolatory truths which the ordinary connection suggests. The application made by Eadie is full of warmth and vitality.

τοῦ σώματος is probably added for the sake of perspicuity, and may be said to take the place of the reciprocal pronoun;—hence ποιεῖται, Beng.; see Winer, *Gr.* § 22. 2, p. 168, Krüger, Xenoph. *Anab.* p. 27. Stier, perhaps not incorrectly, finds in the repetition of the noun an enunciation of a spiritual truth, echoed by ἑαυτοῦ,—that the body makes increase of *the body*, and so is a living organism;—that its growth is not due to aggregations from without, but to vital forces from within: compare Harless.

εἰς οἰκοδομὴν] Object of the αὔξ. ποιεῖται: ἐν ἀγάπῃ may be connected with these latter words (Mey.), accord-

ing to the analogy of ver. 15. The connection with οἰκοδ. seems more simple. Love is the element in which the edification takes place.

17. οὖν] Resumptive, connecting the verse with the hortatory portion commenced ver. 1—3, but interrupted by the digression, ver. 4—16; πάλιν ἀνέλαβε τῆς παρανώσεως τὸ προῖον, Theodoret. On this resumptive force of οὖν, see Klotz, *Devar.*, Vol. II. p. 718, and notes on Gal. iii. 5. The illative meaning advocated by Eadie seems here very improbable. Meyer, whom he cites, has properly altered his opinion.

μαρτύρομαι.] 'testify,' 'solemnly declare,' 'quasi testibus adhibitis.' On this use of μαρτ. see notes on Gal. v. 3, and comp. Raphael. *Annot.* Vol. II. p. 478, 595. 'Ἐν Κυρίῳ is not 'per Dominum,' μάρτυρα δὲ τὸν Κύριον καλῶ, Chrys. (see Fritz. *Rom.* ix. 1, Vol. II. p. 241), but specifies not merely the authority upon which ('tanquam Christi discipulus,' Fritz. *Rom.* Vol. II. p. 84), but, as it were, the element in which, the sphere in which, the declaration is made: comp. Rom. ix. 1, ἀλήθειαν λέγω ἐν Χρ.; 2 Cor. ii. 17, ἐν Χρ. λαλοῦμεν (scarcely correctly translated by Fritz. 'ut homines cum Christo nexi'), 1 Thess. iv. 1, παρακαλοῦμεν ἐν Κυρίῳ. By thus sinking his own personality, the solemnity of the Apostle's declaration is greatly enhanced. Any of the above passages will disprove Meier's reference of ἐν Κυρίῳ, either to ἐγὼ or ὑμᾶς.

μηκέτι ὑμᾶς περιπατεῖν] 'that ye no longer (must) walk:' see Acts xxi. 21. λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα.

λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,
 18 ἔσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς

In objective sentences (Donalds. *Gr.* § 584) of this nature, the infinitive frequently involves the same conception that would have been expressed in the direct sentence by the imperative, and is usually (but incorrectly) explained by an ellipsis of δεῖν: see Winer, *Gr.* § 45. 2, p. 371, Lobeck *Phryn.* 753 sq. Compare Heindorf, *Plato, Protag.* 346 B. καὶ]

'also,' in reference to their own former state when unconverted; see notes on ch. iv. 4, 32. λοιπὰ is used, as the Ephesians, though Christians, still fell under the general denomination of Gentiles: it serves also to convey a tacit hint reminding them what they were, and what they now ought not to be; see Wolf. *Mill in loc.* and *Prolegom.* p. 60, conceives this word to have been inserted from ch. ii. 3; compare *Griesb., Lachm.: Tisch.* retains it, and has with good judgment reversed his former opinion; for the omission is easily accounted for, while the insertion seems very improbable. So Meyer and De W. ἐν ματαιότητι κ.τ.λ.] Sphere of their moral walk: compare Rom. i. 21. Chrys. rightly explains the words by τὸ περὶ τὰ μάταια ἡσχολῆσθαι, but is probably not correct in restricting them to idolatry, as μάταιος and ματαιῶν have necessarily no such reference: compare Fritz. *Rom.* Vol. I. 65. The reference seems rather to that general nothingness and depravation of the νοῦς (the higher moral [and intellectual] element), which was the universal characteristic of heathenism; see Usteri *Lehrb.* I. 3, p. 35 sq.

18. ἔσκοτισμένοι] 'darkened') (πεφωτισμένοι, ch. i. 18; comp. Rom. i. 21, xi. 10, 1 Thess. v. 4, and Joseph.

Antiq. ix. 4. 3, τὴν διανοίαν ἐπεσκοτισμένους. The apparently conjugate nature of the clauses (comp. ὄντες—οἶσαν) has led Olsh. and others to couple together ἔσονται. κ.τ.λ. and διὰ τὴν ἀγν. as relating to the intellect, ἀπηλλ. κ.τ.λ. and διὰ τὴν πῶρ. as relating to the feelings. This, however, though at first sight plausible, will not be found logically satisfactory. The being ἔσονται. κ.τ.λ. could scarcely be said to be the consequence of their ἀγνοια ('ignorance' simply, Acts iii. 17, xvii. 30, and appy. 1 Pet. i. 4), but rather *vice versa*, whereas it seems perfectly consistent to say that their alienation was caused by their ignorance, and still more by the ensuing πῶρσις. Hence the punctuation of the text. "Ὅντες serves (here somewhat pleonastically, Winer, *Gr.* § 46. 7) to denote the permanent state, and is rightly referred by *Tisch., Lachm.,* to ἔσονται, not to ἀπηλλ. Eadie, a punctuation which would destroy the emphatic parallelism of the initial perf. participles.

τῇ διανοίᾳ] 'in their understanding,' 'in their higher intellectual nature,' διέξοδος λογική, Orig.; see ch. i. 18, ii. 3. The dat. ('of reference to') denotes the particular sphere to which the 'darkness' is limited; see notes on *Gal.* i. 22, Winer, *Gr.* § 31. 3, p. 244. The distinction between this dat. and the acc., as in Joseph. *l. c.*, is not very easy to define, as such an accus. has clearly a limiting character, see Hartung *Casus*, p. 62. Perhaps the acc. might denote that the darkness extended over the mind, the dat. that it has its seat in the mind: see Krüger, *Sprachl.* § 46. 4. 1.

ἀπηλλοτριωμένοι] see notes on ch. ii. 12. τῆς [αἰῆς τοῦ Θεοῦ] This is one of the

ζωῆς τοῦ Θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν
 πώρωσιν τῆς καρδίας αὐτῶν, ¹⁹ οἵτινες ἀπηλγηκότες ἐαυ-

many cases (see Winer, *Gr.* § 30. 1. obs. p. 213) where the nature of the gen., whether *objecti* or *subjecti*, must be determined solely from exegetical considerations. As ζωῆς appears never to denote 'course of life' (e.g. τὴν ἐν ἀρετῇ f. Theodoret) in the N. T., but 'the principle of life' (ὁ θάνατος, τοῦ Θεοῦ will more naturally be the gen. *subj.* or *auctoris*, 'the life which God gives:' comp. δικαιοσύνη Θεοῦ, Rom. i. 17 with δικ. ἐκ Θ., Phil. iii. 9. It is, however, *probable* that we must advance a step farther, and regard the gen. as *possessive*. This (unique) expression will then denote not merely the παλιγγενεσία, but in the widest doctrinal application, 'the life of God' in the soul of man: comp. Olsh. and Stier *in loc.*

τὴν οὖσαν ἐν αὐτοῖς may be intended to point out the indwelling, deep-seated nature of the ἄγνοια, and to form a sort of parallelism to τῆς καρδ. αὐτῶν. Meyer (compare Peile) conceiving that the words indicate the subordination of διὰ τὴν πώρ. to διὰ τὴν ἄγν. removes the comma after αὐτοῖς. This is certainly awkward: St. Paul's more than occasional use of co-ordinate clauses (e.g. Gal. iv. 4) leads us to regard both members as dependent on ἀπηλλ. (Orig.), and structurally independent of each other, though, as the context seems to suggest, the latter may be considered slightly epexegetic of the former, and (like ἀτηλλ.) expressive of a state naturally consequent: see esp. Orig. in *Cram. Caten.* (h. l.), p. 175.

πώρωσιν] 'callousness,' Peile, 'hardness,' Hamm., ἡ ἐσχάτη ἀναλγησία, Theodoret; not 'blindness,' Auth. Ver., Alford *Rom.* xi. 25, 'calli obductio,' Bretsch. (comp. Suidas πώρωσις, ἡ τύφλωσις).

Πώρωσις is not derived from πωρός 'cæcus,' 'vox, ut videtur, a grammaticis ficta,' Fritz. *Rom.* l. c., and certainly not from πόρος (διαφράττειν), as appy. Chrys., but from πῶρος, 'tuff-stone,' and thence from similarity of appearance, 'morbid swelling,' Aristot. *Hist. An.* iii. 19, the 'callus' at the extremity of fractured bones; Med. Writers. Πωρός, in the sense of ταρακωπος, Hesych., is cognate with πηρός, and derived from ΠΑΘ, πᾶσχω. Phavor. *Eclog.* 150. b, p. 396, ed. Dind.

19. οἵτινες] 'in that as men,' Peile, 'who as men;' see notes on Gal. ii. 4, iv. 24.

ἀπηλγηκότες] 'being past feeling,' Auth. Ver.; an admirable translation. The use of the semi-technical term πώρωσις, suggests this appropriate continuation of the metaphor. There is then no reference to mere 'desperatio,' Syr., Vulg. (comp. Polyb. *Hist.* ix. 40. 9, ἀταλγοῦντες ταῖς ἐλπίσι, and exx. in Raphael, *Annot.* Vol. II. p. 479), nor even to that feelingless state which is the result of it (Cicero, *Epist. Fam.* ii. 3, 'desperatione obduruisse ad dolorem,' aptly cited by Beng.), but, as the context shows, to that moral apathy and deadness which supervenes when the heart has ceased to be sensible of the 'stimuli' of the conscience. The gloss of Theophyl. κατεββαθυμῆκότες (comp. Chrys., adopted by Hamm. on *Rom.* i. 29, but here appy. retracted, is untenable, as it needlessly interrupts the continuity of the metaphor.

ἐαυτούς] 'themselves,' as Meyer well says, with frightful emphasis. It has been observed by Chrys. and others that there is no opposition here with *Rom.* i. 26, παρέδωκεν αὐτοὺς ὁ Θεός. The progress of sin is represented

τοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας
πάσης ἐν πλεονεξίᾳ. ²⁰ ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν

under two aspects, or rather two stages of its fearful course. By a perverted exercise of his free-will, man plunges himself into sin; the deeper demerion in it is the judicial act (no mere *συγχώρησις*, Chrys.) of God.

τῇ ἀσελγείᾳ] 'Wantonness.' On the meaning of this word, see notes on *Gal.* v. 19, Trench, *Synon.*, § 16. The derivation is appy. *ἀσ.* and *ἐλγ.* cogn. with *ἐλγ.* (PAR-) Benfey, *Wurzel-lex.* Vol. II. p. 15. εἰς ἐργασίαν] 'to working;' object of the fearful self-abandonment: *ἐργασ.*, *φθῆναι*, *ἔθεντο τὸ πρᾶγμα*..... ὁρᾷς πῶς αὐτοὺς ἀποστερεῖ συγγνώμης, Chrys. πᾶσης] 'of every kind,' whether natural or unnatural, *μοιχεία*, *πορνεία*, *παιδεραστία*, Chrys. As St. Paul nearly invariably places *πᾶς* before, and not, as here, after the abstract (anarthrous) subst., it seems proper to specify it in translation: comp. notes ch. i. 8.

ἐν πλεονεξίᾳ] 'in (not 'with') covetousness:' *ἐν* marks the condition, the prevailing state or frame of mind in which they wrought the *ἀκαθ.* Πλεονεξία, 'amor habendi,' Fritz., 'boni alieni ad se redactio,' Beng. (*Rom.* i. 29), is here explained by Chrysostom and several Greek Ff. (see Suicer, *Thesaur.* Vol. II. p. 750), followed by Hammond (in a valuable note on *Rom.* i. 29) and Trench, *Synon.* § 24, as *ἀμετρία*, 'immoderate, inordinate desire.' The recital of *πλεονεξία* with sins of the flesh, 1 *Cor.* v. 11, *Eph.* v. 3, *Col.* iii. 5, is popularly adduced by Trench and others in support of this extended meaning, but, as a critical examination of the passages will show, is not certain or conclusive. In 1 *Cor.* v. 10, τοῖς πόρνοις ἢ τοῖς πλεονέκταις καὶ ἀρπαξίῳ (Tisch., *Lachm.*), the use of the disjunctive *ἢ* between *πορν.*

and *πλεον.*) (the conjunctive *καὶ* between *πλεον.* and *ἀρπ.*, and esp. the omission of the art. before *ἀρπ.* (Winer, *Gr.* § 18. 4. d, p. 145) tend to prove the very reverse. In *Eph.* v. 3, *πορνεία* is joined with *ἀκαθαρσία* by *καὶ*, while *πλεονεξ.* is disjoined from them by *ἢ*, see notes. In *Col.* iii. 5, the preceding anarthrous, unconnected nouns, *πορν.*, *ἀκαθ.*, *πάθ.*, have no very close union with *καὶ τὴν πλεονεξίαν* κ.τ.λ., from which, too, they are separated by *ἐπιθυμίαν κακήν*. While, therefore, we may admit the deep significance of the spiritual fact that this sin is mentioned in connection with strictly carnal sins, we must also deny that there are grammatical or contextual reasons for modifying the simple and regular meaning of the word.

20. οὕτως] Litotes: τὰ τοῦ θεοῦ λόγου Χριστοῦ παντάπασιν ἐναντία, Theodoret. ἐμάθετε] This use of *μαθ.* with an *accus. personæ* is somewhat difficult to explain, and is probably unique: Raphael (*Annot.* Vol. II. p. 480) cites Xenoph. *Hell.* II. 1. 1, but the example is illusory. The common interpr. *Χριστός* = 'doctrina Christi' (Grot.) is frigid and inadmissible, and the use of *ἐμάθετε* in the sense of 'learnt to know,' scil. 'who He is and what He desires' (Rück.), has not appy. any lexical authority. We can only then regard *Χρ.* as the object which is learnt (or heard, ver. 21), the content of the preaching, so that the hearer, as it were, 'takes up into himself and appropriates the person of Christ Himself,' Olsh.: compare the similar but not identical expression, *παραλαμβάνει τὸν Χριστὸν Ἰησ.*, *Col.* ii. 6.

Χριστόν, ²¹ εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ²² ἀποθέσθαι ὑμᾶς,

21. εἶγε] 'if indeed,' 'tum certe si,' not 'since,' Eadie: see notes, ch. iii. 2. The explanation of Chrysost. οὐκ ἀμφιβάλλοντος ἐστὶ, ἀλλὰ καὶ σφόδρα διαβεβαιουμένου, is improved on by Œcum., ὥσει εἶπεν, ἀμφιβάλλω γὰρ εἰ τις τὸν Χρ. ἀκούσας καὶ διδαχθεὶς ἐν αὐτῷ ταῦτα πράττει. ἐν αὐτῷ] 'in Him,' i.e. 'in union with Him,' not 'by Him,' Auth. Ver., or 'illius nomine,' Beng.: see Winer, *Gr.* § 52. a. obs. p. 467. Meyer calls attention to the precision of the language, αὐτὸν ἠκούσατε, pointing to the first reception, ἐν αὐτῷ ἐδιδάχ. to the further instruction which they had received as Christians. Both are included in the foregoing ἐμάθετε τὸν Χριστόν. καθὼς] 'as, or according as, is truth in Jesus.' The meaning and connection of this clause are both obscure, and have received many different interpretations, most of which involve errors affecting one or more of the following particulars; the meaning of καθὼς (Rück.), the position of ἐστὶν (Olsh.), the meaning of ἀλήθεια (Harl.), the absence of the art. before it (Auth. Ver.), the designation of Christ by His historical rather than official name (Mey.), and finally the insertion of ὑμᾶς (De W.). It is extremely difficult to assign an interpretation that shall account for and harmonize all of these somewhat conflicting details. Perhaps the following will be found least open to exception. The Apostle having mentioned the teaching the Ephesians had received (ἐδιδάχθ.), notices first (not parenthetically, Beza) the form and manner, and then the substance of it. Καθὼς κ. τ. λ., is thus a modal predication to ἐδιδ., and implies, not 'as truth is in Jesus,' Olsh., which de-

parts from the order and involves a modification of the simple meaning of ἀλήθ.; nor (as it might have been expressed) 'as is truth,' abstractedly, —but, 'as is truth—in Jesus,' embodied, as it were, in a personal Saviour and in the preaching of His cross. The substance of what they were taught is then specified, not without a faint jussive force, by the infin. with ὑμᾶς; the pronoun being added on account of the introduction of the new subject Ἰησοῦ (Winer, *Gr.* § 45. 2, p. 371), or more probably to mark their contrast not only with the Gentiles before mentioned, but with their own former state as implied in τὴν προτέραν ἀναστροφὴν. Meyer, following Œcum. 2, connects the inf. with ἐστὶν ἀλήθ., a construction not grammatically untenable (Jelf, *Gr.* § 669, comp. Madvig, *Synt.* § 164. 3), but somewhat forced and unsatisfactory. Stier, after Beng., regards ἀποθ. a resumption of μνη. περιπ. ver. 17, but yet is obliged to admit a kind of connection with ἐδιδ. κ. τ. λ.

22. ἀποθέσθαι ὑμᾶς] 'that ye put off'; dependent on ἐδιδ., Winer, *Gr.* § 45. 2, p. 371, § 52. a, p. 467: comp. Origen ap. Cram. *Caten.*, 'Translatio est a vestibis sumpta,' Beza (Rom. xiii. 12, Col. iii. 12), and (ἐνδύσασθαι ver. 24: see Usteri, *Lehrb.* II. 1. 3, p. 220. The translation of Peile, 'that you have put off,' is very questionable: the aor. is used in accordance with the common law of succession of tenses, Madvig, *Synt.* § 171, sq., and possibly with reference [comp. ἐνδύσασθαι ver. 24, (ἀνακεῖσθαι] to the speedy, single nature of the act. Equally untenable is the supposition that the inf. is equivalent to the imper. (Luther, Wolf), not, however,

κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον
τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ²³ ἀνα-

because *ύμᾱς* is attached to it (Eadie, for see Winer, *Gr.* § 45, 2) but because this usage is only found (excluding Epic Greek) in laws, oracles, &c., or clauses marked by an especial warmth or earnestness; comp. Bernhardt, *Synt.* IX. 3, p. 358. But few certain instances, e. g. appy. Phil. iii. 16, are found in the N. T.

κατὰ τὴν προτ. ἀναστρ.] 'as concerns your former conversation,' 'quoad pristinam vivendi, concupiscendi, et peccandi consuetudinem,' Corn. a Lap. Κατὰ has thus not its more usual sense of *norm, measure*, but, as the context seems to require, the less definite one of *reference to* (see Palm u. Rost, *Lex.* s. v. Vol. 1, p. 1599), and serves to denote that to which 'the putting off of the old man' more particularly applies and refers, Rom. ix. 5. The construction τὸν παλ. ἄνθρ. κατὰ κ.τ.λ. is opposed to the order, and to all principles of perspicuity,—not, however, positively to 'the laws of language,' Eadie, for comp. Winer, *Gr.* § 19, 2,—and is distinctly untenable. The expressive word ἀναστροφή is confined (in its present sense) to the N. T. (Gal. i. 13, 1 Tim. iv. 12, &c.), the Apocrypha (Job iv. 14, 2 Macc. v. 8), and later Greek (Polyb. *Hist.* iv. 82, Arrian, *Epict.* I. 9): compare Suicer, *Thes.* Vol. II. 322.

τὸν παλαιὸν ἄνθρωπον] 'the old man,' i. e., our former unconverted self: personification of our whole sinful condition before regeneration, Rom. vi. 6, Col. iii. 9, and opposed to the *καλὸς* or *νέος ἄνθρωπος*, ver. 24, Col. iii. 10, *καὶ ἡ κτίσις* Gal. vi. 15, or (regarded in another point of view, comp. Chrys.) to the *ἔσω ἄνθρ.* ch. iii. 10, Rom. vii. 22. See Harless, *Ethik*, § 22, p. 97, comp. Suicer, *Thesaur.* Vol. I, p. 352. τὸν

φθειρόμενον] 'which waxeth corrupt,' *ἀεὶ φθέρεται*, Orig. (*Cram. Caten.*); almost, 'as it is, &c.,' the participle having a slight causal force, and serving to superadd a further motive. The *pres.* (not imperf., Beng.) participle φθεῖρ. (opposed to *κτισθέντα* ver. 24, both in tense and meaning) is no mere exegesis of τὸν παλ. ἄνθρ. viz., 'the man who is, &c.,' Wieseler, *Synops.* p. 445 note, but marks that inner process of corruption and moral disintegration which is not only the characteristic (Auth. Ver.), but the steadily progressive condition of the παλ. ἄνθρ. Meyer refers φθεῖρ. 'to eternal destruction' (comp. Conyb. and Hows.), regarding the *pres.* as involving a future meaning. This is tenable, see Bernhardt, *Synt.* X. 2, p. 371; still the previous explanation (comp. φθόρα Gal. vi. 8, and see notes) seems more simple and satisfactory. Thus, then, 'tendit ad exitium,' Grot. is rather a paraphrase than a translation. κατὰ has

here no direct reference to instrumentality sc. = διὰ Ἐκκλ., ὑπὸ Θεοφύλ. (comp. Rück., De W.), but, as the partial antithesis κατὰ Θεόν ver. 24 suggests, its usual meaning of 'accordance to;' in which, however, a faintly causal force may frequently be traced. Κατὰ τὰς ἐπιθ. is thus 'according to the lusts,' i. e., as the nature and existence of such lusts imply and necessitate: comp. Winer, *Gr.* s. v. *κατὰ*.

τῆς ἀπάτης] 'of Deceit,' gen. *subjecti*, ἡ ἀπάτη being taken so abstractedly (Middleton, *Gr. Art.* v. 1, 2) as to be nearly personified (Mey.). The paraphrase ἐπιθυμαὶ ἀπατηλαί, Beza, Auth. Ver., is very unsatisfactory, and mars the obvious antithesis to τῆς ἀληθείας ver. 24.

23. ἀνανιοῦσθαι δέ] 'and that ye

νεοῦσθαι δὲ τῷ Πνεύματι τοῦ νοός ὑμῶν ²⁴ καὶ ἐνδύ-
σασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα ἐν
δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

be renewed : 'contrasted statement (not parenthetically, Peile) of the subject of what they were taught, on its positive side; hence the force of δέ, Klotz, *Devar.* Vol. II, p. 362. It has been doubted whether ἀναν. is pass. or middle. The act. is rare (Thom. M. p. 52, ed. Bern.; comp. Aq. Psalm xxix. 2), but as Harless satisfactorily shows, the middle, both in its simple and metaphorical sense, is so completely devoid of any reflexive force (comp. even ἀνατέον σεαυτὸν, Anton. IV. 3) that the pass. can alone harmonize with the context: comp. ἀνακαινοῦσθαι 2 Cor. iv. 16, Col. iii. 10. The meaning of ἀναδ., restoration to a former, not necessarily a primal state, is noticed by Winer, *de Verb. c. Præp.* III. p. 10, and the distinction (not here very material) between ἀναγεῖσθαι 'recentare' and ἀνακαινοῦσθαι 'renovare' in Tittm. *Synon.* p. 60: comp. Trench, *Synon.* § 18.

τῷ Πνεύματι τοῦ νοός] 'by the Spirit of the mind.' In this unique and somewhat ambiguous expression, the gen. νοός may be explained either as (a) *appositive*, 'spiritus quæ mens vocatur' August. *de Trin.* XIV. 16; so appy. Taylor, *Duct. Dub.* I. 1. 7, comp. ib. *on Repent.* II. 2. 12:—(b) *partitive*, 'the governing spirit of the mind' De W., Eadie, τὴν ὁμῆν τοῦ νοός πνευματικῆν, Theodoret, comp. Hooker, *Ecdl. Pol.* I. 7. 1:—or (c) *possessive*, 'the (Divine) Spirit which the νοός, as subject, is endowed with, and of which it is the *receptaculum*;' τῷ Πν. τῷ ἐν τῷ νῷ Chrysost. Of these (a) is manifestly, as Bp. Bull designates it, 'a flat and dull interpretation;' (b), even if not metaphysically or psychologically doubtful, is exege-

tically unsatisfactory; (c) on the contrary, now adopted by Mey., has a full scriptural significance: τὸ Πν. is the Holy Spirit, the agent of the ἀνακαίνωσις τοῦ νοός Rom. xii. 2, and the νοός is the seat of His working, where ματαιότης (ver. 17) once was, but now καινότης. The dat. is thus not, as in (a) and (b), a mere dat. 'of reference to' (ver. 17), but *instrumenti*, scil. διὰ Πν. ἐστι ἀνακαίνωσις (Ecum., *ὅτεπ ἀναγεῖ ἡμῶν*, Orig. (ap. Cram. *Caten.*): see Tit. iii. 5, and comp. Collect for Christmas Day. This interpr. is ably defended by Bull, *Disc. V.* p. 477 (English works, Oxf. 1844); see also Waterl. *Regen.* Vol. v. p. 434, Usteri, *Lehrb.* II. 1. 3, p. 227, and Fritz. *Nov. Opusc. Acad.* p. 244. It is surely somewhat rash in Eadie to designate an interpr. so grammatically correct, so exegetically satisfactory, and so well supported, 'an evident error' and 'a blunder,' p. 326.

24. ἐνδύσασθαι] Aor.: see notes on ver. 22. The arguments of Anabaptists based on this verse are answered by Taylor, *Liberty of Proph.* § 18. ad. 31. It is very improbable that there is here any allusion to baptism; the 'putting on the new man' refers to the *renovation* of the heart afterwards, Waterl. *Regen.* Vol. v. p. 434. The metaphorical and dogmatical meaning is investigated in Suicer, *Thesaur.* s. v.

τὸν καινὸν ἄνθρ.] It is scarcely necessary to observe that the καιν. ἄνθρ. is not Christ (Zanch. ap. Pol. *Syn.*), but is in direct contrast to τὸν παλ. ἄνθρ., and denotes 'the holy form of human life which results from redemption,' Müller *on Sin.* IV. 3. ad fin., Vol. II, p. 392 (Clark): comp. Col. iii. 10,

Speak the truth, do not cherish anger, or practise theft: utter no corrupt speech; be not bitter, but tender and forgiving. Christ, to walk in love.

25 Διὸ ἀποθέμενοι τὸ ψεύδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, Strive then to imitate God and, like

where νέος ἀνθρ. stands in contrast to a former state, as καινός here to one needing renewal, Harl. *Ethik.* § 22, p. 97. The patristic interpretations are given in Suicer, *Thesaur.* Vol. I, p. 352.

τὸν κατὰ Θ. κτισθέντα] 'which was created after God.' By comparing this important clause with the striking parallel Col. iii. 10, τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, we shall best determine the meaning of the separate words and the dogmatical significance of the passage. Κτισθεὶς (observe the aor.; the new man is a holy habit not individually created, but put on, Meyer) seems undoubtedly to contain an allusion to Gen. i. 27, and to suggest a spiritual connection between the first creation of man in Adam and the second new creation in Christ. Κατὰ Θεόν, as illustrated by κατ' εἰκ. κ. τ. λ., must clearly be 'after,' i.e., 'ad exemplum Dei:' comp. Gal. iv. 28, and see Winer, *Gr.* § 53. d, p. 478. Thus, then, we may apply deduce from this passage, compared with Col. l. c., the great dogmatic truth that 'what we lost in Adam, to wit, the Divine image and similitude, that we receive again in Christ:' see Irenæus, *Hær.* III. 18. 1, p. 209 (ed. Ben.). Müller, *on Sin*, iv. 3, supr. cit. seems to doubt the justice of this deduction, but see the able treatise of Bp. Bull, *State of Man*, &c., p. 445—503, (English Works, Oxf. 1844) esp. p. 492.

ἐν δικαιοσ. καὶ δσιότη. Tokens and characteristics of the divine image; ἐν defines the state in which a similitude to that image consists and exhibits itself, Olsh. The usual distinction between these

two substantives, δσιότης μὲν πρὸς Θεόν, δικαιοσύνη δὲ πρὸς ἀνθρώπους θεωρεῖται, Philo, *de Abrah.* Vol. II, p. 30, ed. Mang. (comp. Tittm. *Synon.* p. 25), is not here wholly applicable. 'Οσιότης, as Harless shows from 1 Tim. ii. 8, Heb. vii. 7, involves not merely the idea of 'piety' but of 'holy purity,' τὸ καθαρὸν, Chrys. There is thus a faint contrast suggested between δικ. and πλεονεξία (ver. 19), δσιότη. and ἀκαθαρσία. Olshausen (in an excellent note on this verse) contrasts this passage, Col. iii. 10, and Wisdom, ii. 23 (noticed also by Bull), as respectively alluding to the Divine image under its ethical, intellectual, and physical aspects.

τῆς ἀληθείας] 'of Truth,' exactly) (τῆς ἀπότης ver. 22, and of course to be connected with both preceding nouns. The adjectival solution (Beza, Auth. Ver.) wholly destroys the obvious and forcible antithesis.

25. διὸ] 'Wherefore,' in reference to the truths expressed in the verses immediately preceding: εἰπὼν τὸν παλαιὸν ἀνθρώπον καθολικῶς, λοιπὸν αὐτὸν καὶ ὑπογράφει κατὰ μέρος, Chrys. The previous mention of ἀληθεία seems to have suggested the first exhortation.

τὸ ψεύδος] 'Falseness,' in a fully abstract sense (John viii. 44), not merely τὸ ψεύδεσθαι, scil. τὸ λαλεῖν ψεύδη. Falseness in every form is a chief characteristic of the παλαιὸς ἀνθρώπος. The positive exhortation which follows is considered by Jerome not improbably a reminiscence of Zachar. viii. 16, λαλεῖτε ἀλήθειαν ἕκαστος πρὸς [is the change to μετὰ intentional, as better denoting 'intercommunion,' &c. ?] τὸν πλησίον αὐτοῦ.

ὅτι ἔσμεν κ. τ. λ.]

ὅτι ἐσμέν ἀλλήλων μέλη. ²⁶ Ὅργιζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν,

The force of the exhortation does not rest on any mere ethical considerations of our obligations to society, or on any analogy that may be derived from the body (Chrys.), but on the deeper truth that in being members of one another, we are members of the body of Christ (Rom. xii. 5), of Him who was ἡ ἀληθεία καὶ ἡ ζωή; see Harless *in loc.*

26. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε] 'Be angry, and sin not:' a direct citation from the LXX, Psalm iv. 5. The original words are *ⲙⲉⲣⲓⲛⲁ ⲛⲁⲓ*, which, though appy. more correctly translated 'tremble and, &c.' [Gesen., Ewald, J. Olsh.] (Hengst. and Hitzig), are adduced by St. Paul from the Greek version, as best embodying a salutary and practical precept; comp. ver. 25. The command itself has received many different, though nearly all ultimately coincident explanations. (1) The usual interpr. 'si contingat vos irasci' (still maintained by Zyro, *Stud. u. Krit.* 1841, p. 681 sq.), is founded on the union of two imperatives in Hebrew (Gen. xlii. 18, Prov. xx. 13, Gesen. *Gr.* § 127. 2), and, in fact, any cultivated language, to denote condition and result. This, however, is here inapplicable, for the solution would thus be not ὀργιζόμενοι μὴ ἁμαρ., but ἐὰν ὀργιζήσθε, οὐκ ἁμαρτήσετε [not -σεσθε in N. T.], which cannot be intended. (2) Winer (*Gr.* § 43. 1. obs. p. 360 sq.) far more plausibly conceives the first imper. *permissive*, the second *jussive*: comp. the version of Symm. ὀργ. ἀλλὰ μὴ ἁμαρτ. It is true that a *permissive* imper. is found occasionally in the N. T. (1 Cor. vii. 15, perhaps Matth. xxvi. 45), but the close union by καὶ of two imperatives of similar tense, but

with a dissimilar imperatival force, is, as Meyer has observed, logically unsatisfactory. (3) The following interpr. seems most simple: both imperatives are *jussive*; as, however, the second imper. is used with μὴ, its jussive force is thereby enhanced, while the affirmative command is, by juxta-position, so much obscured as to be *in effect* little more than a participial member, though its intrinsic jussive force is not to be denied. There is undoubtedly an anger against sin, for instance, against deliberate falsehood, as the context may suggest (see Chrysost.), which a good man not only may, but ought to feel (see Suicer, *Thesaur.*, Vol. II. p. 504), and which is very different from the ὀργή forbidden in ver. 31: compare Trench *Synon.* § 37.

ὁ ἥλιος κ. τ. λ.] The command is the Christian parallel of the Pythagorean custom cited by Hammond, Wetst., and others, *εἴποτε προαρχέιεν εἰς λουδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δύναι, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ δαπασάμενοι διελύοντο*, Plutarch, *de Am. Frat.* 488 B [§ 17]. There does not appear any allusion to the possible effect of night upon anger, μήπως ἢ νύξ πλέον ἀνακαύσῃ τὸ πῦρ διὰ τῶν ἐννοιῶν, Theophyl. (see Suicer, *Thes.* s. v. ἥλιος III. 2), but to the fact that the day ended with the sunlight; 'quare si quem irascentem nox occuparet, is iram retinebat in proximum diem,' Estius. *παροργισμῷ*] 'irritation,' 'exasperation,' and therefore to be distinguished from ὀργή, which expresses the more permanent state. The word is non-classical and rare, but is found 1 Kings xv. 30, 2 Kings xix. 3, where it is joined with θλίψις and ἐλεγμός, ib. xxiii. 26,

27 *μηδὲ δίδετε τόπον τῷ διαβόλῳ.* 28 *Ὁ κλέπτων μηκέτι*

28. *ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν*] The variations of reading in this passage are great, and, considering the simplicity of the passage, difficult to account for. The choice appears to lie between four. (a) That in the text with AD* EFG; 37. 57. 73. 116. Vulg. It. Goth. Copt. Sahid. Æth. Arm. (Syr. Ar. [Erp.] *ταῖς ἰδ. χερ. ἐργ. τὸ ἀγ.*) Bas. Naz. Epiph.; Hier. Aug. Pel. (*Lachm., Tisch.* ed. 1., *Rück.*). (b) *Τὸ ἀγ. ταῖς ἰδ. χερ.* with K; mss. (10) Syr. (Philox.) Theodoret. (c) *Ταῖς χερ. τὸ ἀγ.* with B Am Ambrosiaster (*Meyer*). (d) *Τὸ ἀγ. τ. χερ.* with J; great majority of mss. Slav. Chrys. Dam. Theophyl. Ecum. (*Rec., Griesb., Scholz, Tisch.* ed. 2.). Harl. and Olsh. (see Mill, *Prolegom.*, p. 168) favour the shortest reading *ἐργ. τ. χερ.*, after Tertull. *de Resurr.* 45, urging the probability of *ἰδ.* being interpolated from 1 Cor. iv. 12, and *τὸ ἀγ.* from Gal. vi. 10. It will be seen, however, that Gal. vi. 10 contains no such allusion to manual labour as to have suggested a reference to it; and if *ἰδίαις* (see notes) is maturely considered, it will seem to have a proper force in this place, though not at first sight apparent. It seems, then, more likely that *ἰδίαις* was an intentional omission (its force not being perceived) than an interpolation from 1 Cor. iv. 12. We therefore retain (a) as not improbable on internal grounds, and as supported by a preponderance of external evidence, which the internal objections hitherto adduced do not seem sufficient to invalidate.

Nehem. ix. 18, and Jerem. xxi. 5 (Alex.), where it is joined with *θυμὸς* and *ὀργή*. The *παρὰ* is not merely intensive (*Mey.*), but probably points to the irritating circumstance, object, &c.; comp. *παροξύνω*.

27. *μηδέ*] 'nor yet,' 'also do not, &c.' *Μηδέ* here serves to connect a new clause with the preceding (Jelf, *Gr.* § 776), *δέ* in negative sentences having often practically much of the conjunctive force which *καί* has in affirmative sentences; see Wex, *Antig.* Vol. II. p. 157. It must, however, be surely very incorrect to say that the clauses 'are closely connected, and that *μηδέ* indicates this sequence,' Eadie: there is a connection between the clauses, and *μηδέ* has practically a conjunctive force (per enumerationem), but it is always of such a nature as *δέ* would lead us to expect, 'sequentia adjuncti prioribus, non apte connexa, sed potius fortuito concursu accedentia,' Klotz, *Devar.* Vol. II. p. 707; see esp. Franke *de Part. Neg.* Part II. 2,

p. 6. The reading of *Rec.* *μήτε* is clearly inadmissible (contr. Matth.), because the position of *μή* in the previous clause shows that it cannot be regarded as equivalent to *μήτε*, which supposition, or the strictest union of the clauses (Franke, § 25, p. 27) can alone justify the abnormal sequence: see Winer, *Gr.* § 59. 7, p. 575, Klotz, *Dev.* Vol. II. p. 709.

τῷ διαβόλῳ] 'to the Devil,' ch. vi. 11; the constant and regular meaning of *ὁ διαβ.* (subst.) in the N. T.; not excluding John vi. 70, and 1 Tim. iii. 6, see esp. Stier, *Red. Jesu*, Vol. iv. 345. It is obvious that *Σαρανᾶς* is more a personal appellation, *ὁ διαβ.*, a name derived from the fearful nature and, so to say, office of the Evil One; the usage, however, of the N. T. writers is by no means uniform. St. John (in Gosp. and Epp.) once only uses the former; St. Mark never the latter; St. Paul more frequently the former, the latter being only found in this and the pastoral Epp. (and once

κλεπτέτω, μᾶλλον δὲ κοπιᾶτω, ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι. ²⁹ Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς

Heb.). The subject deserves fuller investigation.

28. ὁ κλέπτων] 'He who steals, the stealer;' not imperf. 'qui furabatur,' Beng., nor for ὁ κλέψας, but a participial substantive: see Winer, *Gr.* § 46. 4, p. 403, notes on *Gal.* i. 23. All attempts to dilute the proper force of this word are wholly untenable; ὁ κλέπτων (not ὁ κλέπτῃς on the one hand, nor ὁ κλέψας on the other) points to 'the thievish character,' whether displayed in more coarse and open, or more refined and hidden practices of the sin. Theft, though generally, was not universally condemned by Paganism: see Pfanner, *Theol. Gentilis*, xi. 25, p. 336. μᾶλλον δέ]

'but (on the contrary) rather;' οὐ γὰρ ἀρκεῖ παύσασθαι τῆς ἀμαρτίας, ἀλλὰ καὶ τὴν ἐναντίαν αὐτῆς ὁδὸν μετελθεῖν, Theophyl. See Kühner, *Xen. Mem.* iii. 13. 6, and notes on *Gal.* iv. 9; the corrective force is not here so strongly marked.

ταῖς ἰδίαις χερσιν] 'with his own hands.' Ἰδιος, like *olkeios* in the Byzantine writers and 'proprius' in later Latin (see Krebs, *Antibarbar.* p. 646) appears sometimes in the N. T. to be nearly pleonastic (see *exx.* in Winer, *Gr.* § 22. 7, p. 178); here, however, there appears an intentional force in the use of the word. The thievish man lives by the labours and hands of others: he is now himself to labour, and with his own hands,—those very hands that robbed others (Beng.), to work not at τὸ κακόν, but at τὸ ἀγαθόν; see Rück. *in loc.*

τὸ ἀγαθόν] 'that which is good,' 'that which belongs to the category of what is good and honest,' τὸν δίκαιον πορισμὸν, Schol.

ap. Cramer, *Caten.*; scarcely 'any honest occupation,' Peile. Bengel is far more exact, 'τὸ ἀγαθ. antitheton ad furtum, prius manu piceatâ male commissum.' There may perhaps be also involved in τὸ ἀγ. the notion of what is beneficial instead of detrimental to others; comp. notes on *Gal.* vi. 10.

ἵνα κ. τ. λ.] 'in order that he may have,' not merely 'what is enough for his own wants,' but, 'to give to him that needeth;' the true specific object of all Christian labour (Olsh.): comp. Schoettg. *Hor.* Vol. i. p. 778.

29. Πᾶς . . . μὴ] The negation must be joined with the verb; what is commanded is the non-utterance of every σαπρὸς λόγος. On this Hebraistic structure, see Winer, *Gr.* § 26. 1, p. 196, notes on *Gal.* ii. 16.

σαπρὸς] 'corrupt,' 'worthless;' not necessarily 'filthy,' Conyb. and Hows. (comp. Bp. Taylor, *Serm.* xxii., though he also admits the more general meaning), as this is specially forbidden in ch. v. 4, but whatever is profitless and unedifying (Chrys.), e.g. αἰσχρολογία, λοιδορία, συκοφαντία, βλασφημία, ψευδολογία, καὶ τὰ τοῖς προομῶν, Theodoret. The exact shade of meaning will always be best determined by the context. Here σαπρὸς is clearly opposed, not τῷ δίδοντι χάρι, Kypke, *Obs.* Vol. ii. p. 298, but τὸ ἀγαθὸς πρὸς οἰκὸς τῆς χρείας. Wetst. cites Arrian, *Epict.* ii. 15, ὁ γιῆς) (σαπρὸν καὶ κατάπιπτον. On the general metaphorical use, see Lobeck, *Phryg.* p. 377, and the *exx.* collected by Kypke, *loc. cit.*

ἀγαθός] 'good,' i.e. suitable for, ὅπερ οἰκοδομεῖ τὸν πλησίον, Chrys.: in-

ἀκούουσιν, ³⁰ καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

stances of this use of *ἀγαθός*, with *εἰς*, *πρός*, and *inf.*, are of sufficiently common occurrence; see Palm u. Rost, *Lex.* s. v. and exx. in Kypke, *Obs.* Vol. II. p. 298, and Elsner, *Obs.* Vol. II. p. 219.

πρός οἰκοδ. τῆς χρείας] 'for edification in respect of the need.' Both the article and the exact nature of the genitive have been insufficiently explained. Τῆς χρείας cannot be merely 'quā sit opus,' Erasm. (approved by Bloomf. and Peile), but must clearly specify the peculiar need in question (observe *ἐν τῇ*), the *χρεία* which immediately presses, τῆς παρουσίας χρείας, Œcum. The gen. is not then a mere gen. of *quality*, 'seasonable edification,' Peile, nor in any way an abstr. pro concr. 'those who have need,' Rückert, Olsh. (compare Eadie, whose reference to Winer, § 30. 2, as far as confirming either of these views is illusory; Winer is there discussing the gen. 'of remote ref.'), nor lastly, can there be any inversion, 'use of edifying,' Auth. Ver. (comp. Syr.). The gen. is plainly the gen. of 'remote reference,' see Winer, *Gr. l. c.* p. 214, or as it has been termed, of 'the point of view;' compare Scheuerl. *Synt.* § 18, p. 129, 'edifying as regards the need,' i. e. which satisfies the need, ἀναγκαῖον δὲ τῇ προκειμένῃ χρείᾳ, as rightly paraphrased by Theophyl. On the practical bearing of this passage, see esp. Harless, *Ethik.* § 50, p. 261.

δὲ χάρις] 'may impart a blessing;' 'may minister grace,' Auth. Ver., is somewhat ambiguous. Χάρις has been differently explained; either as (a) χάρις Θεοῦ, Œcum. (who, however, does not refer to Rom. i. 11 for a proof, as Eadie singularly asserts),

'salutis adminicula,' Calv.; (b) as little more than *θυμηδία*; sc. *ἵνα φανῇ δεκτός τοῖς ἀκούουσι*, Theodoret, Kypke, *Obs.* Vol. II. p. 298 (his ref. to Eur. *Suppl.* 414 is illusory); or (c) as retaining its simple and regular meaning in connection with *διδόναι*, 'favour, benefit' (Harl., Olsh., Mey.). Of these, (c) is much the most probable (see Exod. iii. 21, Psalm lxxiii. 12 (Vat.) compared with ver. 13, and perhaps James iv. 6, 1 Pet. v. 5); still, as *χάρις* has so notably changed its meaning in the N. T., it seems uncritical, even in this phrase, to deny the reference of *χάρις* to a spiritual 'benefit;' see Stier *in loc.* The most exact transl. then, here seems 'blessing,' as it hints at the theological meaning, and also does not wholly obscure the classical and idiomatic meaning of the phrase.

30. καὶ μὴ λυπεῖτε κ. τ. λ.] Not a new, unconnected exhortation (*Lachm.*), but a continued warning against the use of *πᾶς λόγος σαπρός* by showing its fearful results; ἐὰν εἰπῇς ῥῆμα σαπρὸν, καὶ ἀνάξιον τοῦ Χριστιανοῦ στόματος, οὐκ ἀνθρώπων ἐλύπησας, ἀλλὰ τὸ Πν. τοῦ Θεοῦ, Theophyl. The tacit assumption clearly is that the Spirit dwelt within them, see Basil *Spir. Sanct.* xix. 50, *Hermas, Past. Mand.* 10. Observe the gravity and emphasis, τὸ Πν. τὸ ἅγ. τοῦ Θεοῦ. ἐν ᾧ ἐσφραγίσθητε] This clause seems intended to still more enhance the warning by an appeal to the blessings they had received from the Holy Spirit; εἰτα καὶ ἡ προσθήκη τῆς εὐεργεσίας, ἵνα μείζων γένηται ἡ κατηγορία, Chrys. There does not appear, then, here any reminiscence of Isaiah lxiii. 10, παρώξυναν τὸ Πν. τὸ ἅγ. (cited by Harl.), which would have given the

31 Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ· 32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὖσπλαγχνοι, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

warning a different tone. For the explanation of these words, see notes on ch. i. 14, and for the dogmatical applications, Altng, *Op. Omn.* Vol. iv. 4, p. 130, Petav. *de Trin.* viii. 5. 3. Vol. II. p. 823 sq.

εἰς ἡμέραν ἀπολυτρώσεως] 'for the day of redemption,' for the day on which the redemption will be fully realized; see exx. of this use of the gen. in temporal definitions in Winer, *Gr.* § 30. 2, p. 214. On the meaning of ἀπολύτρωσις, see notes on ch. i. 14; and on 'final perseverance,' of which Radie here finds an affirmation, see Thorndike, *Cov. of Grace*, c. xxxi., Vol. III. p. 615 sq. (Angl. Cath. Libr.).

31. πικρία] 'bitterness,' not of expression, 'sermo mordax,' but as the context suggests, of feeling and disposition: see Acts viii. 23. Heb. xii. 15. Πικρία indicates the prevailing temperament and frame of mind; ὁ τοιοῦτος καὶ βαρύνθυμὸς ἐστὶ καὶ οὐδέποτε ἀνίησι τὴν ψυχὴν, ἀεὶ σύννου ὦν καὶ σκυθρωπός, Chrys. The contrast is not merely γλυκύτης, comp. Orig. (*Cram. Cat.*), but χρηστότης. See Wetst. on *Rom.* iii. 14.

θυμὸς καὶ ὀργή] 'wrath and anger,' the emanations from, and products of the πικρία; ῥίζα θυμοῦ καὶ ὀργῆς πικρία, Chrys. Θυμὸς is properly the agitation and commotion to which πικρία gives rise, ἡ ἐπαρχομένη ἐπὶ τινα γενέσθαι ὀργή, Orig. (*Cram. Cat.*), comp. Diog. Laert. VII. i. 63. 114: ὀργή is the more settled habit of the mind, ἡ ἐτολμὴ καὶ ἐνεργητικὴ πρὸς τὴν τιμωρίαν τοῦ ἡδικηκέναι νομιζομένου, Origen, *id.* See Tittm. *Synon.* p. 132, Trench, *Synon.* § 37.

κραυγὴ

καὶ βλασφημία] 'clamour and evil speaking;' outward manifestations of the foregoing vices; ἵππος γὰρ ἐστὶ ἀναβάτην φέρων ἡ κραυγὴ τὴν ὀργήν, Chrys. Κραυγὴ is the cry of strife, 'in quem erumpunt homines irati,' Est.; βλασφημία, 'atrox species clamoris' (Beng.), that shows itself in reviling, not in the present case, God, but our brethren, λοιδορία, Chrys., or in the more general definition of Origen, τὸ τὸν ἀληθῆ λόγον ψευδῇ ἀποφαίνεσθαι, ἡ τὸν ψευδῆ, ἀληθῆ: it has nearly the same relation to κρ. that ὀργή has to θυμὸς; Col. iii. 8, 1 Tim. vi. 4, comp. *Rom.* iii. 8, Tit. iii. 2.

κακίᾳ defines the genus to which all the above-mentioned vices belong, uncharitableness in all its forms, 'animi pravitas, humanitati et equitati opposita,' Calv.; *Rom.* i. 28, Col. iii. 8: see notes, ch. vi. 23.

32. γίνεσθε] 'become ye,' not 'be ye,' Auth. Ver.: there were evil elements among them that were yet to be taken away; see ch. vi. 1.

χρηστοί, εὖσπλαγχνοί] 'kind, tender-hearted,' see notes on *Gal.* v. 22, and Tittmann, *Synon.* p. 140. Εὖσπλαγχνος occurs *Orat. Manass.* 6, 1 Pet. iii. 8, comp. Col. iii. 12: see also Test. XII. Patr. p. 537, Polyc. *Phil.* 5, 6, Clem. *Rom. Cor.* i. 54. The substantive εὖσπλαγχνία is found in classical Greek, Eurip. *Rhesus*, 192, but the adjective is appy. rare. In Hippocr. 89 (Foes.) it is used in the primary and physical sense.

καθὼς καὶ] 'even as,' 'as also,' καθὼς, as in ch. i. 4, has a slightly argumentative force; καὶ introduces a comparison, Klotz, *Devar.* Vol. II. p. 635 sq. The two combined do not

V. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά,
 2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπη-

2. ἡμᾶς . . . ἡμῖν] *Tisch.* ὑμᾶς . . . ὑμῖν, but his authorities, viz. AB; 37. 73. 116 al (5).....Sah. Æth.Clem. (2), Theophyl.; Ambr. (ms.), do not appear sufficient to substantiate a reading which seems so very probably to have arisen from a conformation of the text to the second person. We therefore retain the *Rec.* with *Griesb.*, *Scholz*, *Lachm.*, *Rück.*, and *Meyer*. In ver. 3 the order of πᾶσα is reversed (with *Tisch.*) on nearly the same authority, but there *Rec.* is the more easy reading.

here simply compare, but argue from an example (Harl.); comp. ch. v. 2, 25, 29; τὸν Θεὸν παρ᾿ εἰς ἐκδεδεγμένα, Theophyl. The 'vis comparationis' clearly defines the meaning of χαρὶς. as συγγνωμικοί, Chrys., not 'largientes, libenter dantes,' Erasm.; comp. Orig. 1. ap. Cram. *Cat.*, who in adopting this latter meaning needlessly presses ταυτοῖς. For exx. of the use of ταυτ. for the reciprocal pronoun, see Jelf, *Gr.* § 54. 2.

ἐν Χριστῷ] 'in Christ,' not 'for the sake of,' Auth. Ver., nor 'per Christum,' Calv., but 'in Him,' i.e. in giving Him to be a propitiation for our sins, μετὰ τοῦ κινδύνου τοῦ υἱοῦ αὐτοῦ καὶ τῆς σφαγῆς αὐτοῦ, Theoph.; comp. 2 Cor. v. 19.

CHAPTER V. 1. γίνεσθε οὖν resumes the previous γίνεσθε, ch. v. 32, the οὖν deriving its force and propriety from the concluding words of the last verse. Stier, on rather insufficient grounds, argues against the connection of these verses, referring οὖν to the whole foregoing subject, the new man in Christ. In this latter case, οὖν would be 'reflexive' ('lectorem revocat ad id ipsum quod nunc agitur,' Klotz, *Devar.*, Vol. II. p. 717); that it has, however, here its usual 'collective' force, is far more probable.

ἀγαπητά] 'beloved,' not 'liebe Kinder,' Rück. (compare Chrys.), but 'geliebte.' Ecumen.,

who, however, does not appear to have felt the full force of the word, gives the reason, τοῖς γὰρ τοιοῦτοις (ἀγαπητοῖς) ἐξ ἀνάγκης τῶς ἡ μίμησις. The ἀνάγκη consisted in the fact of God having loved them; love must be returned by love; and in love alone can man imitate God: comp. 1 John iv. 10; Charnock, *Attrib.* p. 618 (Bohn).

2. καὶ serves to closely append a specification of that in which the imitation of God must consist.

ἠγάπησεν] 'loved,' not 'has loved:' it seems better to preserve the pure aoristic sense. Καὶ παρέδωκεν then suitably follows, specifying wherein ('non tantum ut Deus sed etiam ut homo, Est') this love was pre-eminently shown, καὶ having a slight exegetical force: see Gal. ii. 20. The supplementary idea to παρέδ. must surely be εἰς θάνατον (Harl.), as in every case where παραδ. is used by St. Paul in ref. to Christ, εἰς θάνατον or some similar idea, seems naturally included in the verb: see esp. Rom. iv. 25, where παρεδόθη is followed by ἠγέρθη: comp. Rom. viii. 32, Gal. ii. 20, Eph. v. 25.

ὑπὲρ ἡμῶν] 'for us,' and also, as the context indisputably shows, 'in our stead:' on the meaning of ὑπὲρ in this connection, see Usteri, *Lehrb.* II. 1. 1, p. 115 sq, and notes on Gal. iii. 13; comp. id. ch. i. 4.

προσφοράν καὶ θυσίαν] 'an offering and sacrifice,' not 'a sacrifice offered up,'

σεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ
θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.

Avoid fornication, 3 Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἡ
covetousness, and πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς
all forms of impu- rity, for on such comes the wrath of God. Ye were once in heathen darkness, but now are light: re-
prove the works of darkness, awake and arise.

sc. *θυσίαν προσφερομένην*, Conyb. and Hows. It may be doubtful whether *θυς.* and *προσφ.* are intended to specify respectively bloody and unbloody sacrifices, for *προσφ.* is used in ref. to bloody, Heb. x. 10, and *θυς.* to unbloody offerings, Heb. xi. 4; and, further, the rough definition that *θυσία* implies 'the slaying of a victim' (Eadie) is by no means of universal application; see esp. John Johnson, *Unbl. Sacr.* i. 1, p. 73 sq. (Ang. Cath. Lib.). Equally doubtful, esp. in reference to Christ, is the definition that a *θυσία* is a 'πρόσφ. rite consumpta,' Outram, *de Sacrif.* viii. 1, p. 182 (ed. 1677). Still it is probable that a distinction was here intended by St. Paul, and that *προσφ.* as the more general term, relates not only to the death, but the life of obedience of our blessed Lord (comp. Heb. ix. 4), His *θυσία* ἡ ὧσα (Rom. xii. 1); *θυσία* more particularly to His atoning death. On this accus. (of object. and pred.) see Madvig, *Synt.* § 24.

τῷ Θεῷ is commonly explained as the transmissive dative, sc. *παρὰ τῷ Θ.* (Mey., so appy. J. Johns. Vol. i. p. 161), or as a dat. of limitation to *εἰς ὁσμ.* answering to the Heb. *תַּחַת הַחֵן* (Stier.) As, however, the meaning of *παρ.* (see above) and the distance of the dat. (De W. compares Rom. xii. 1, but there *τῷ Θ.* is not joined with the verb) do not harmonize with the former, and the prominent position of *τῷ Θ.* is difficult to be explained on the latter hypothesis, it seems more simple to regard *τῷ Θ.* as an ethical dative or dat. *commodi* appended to

the two substantives; so Beng.; see Scheuerl. *Synt.* § 23. 1, p. 186.

εἰς ὁσμ. εὐωδίας] 'for, i.e. to become a sweet-smelling savour,' sc. *θυσία εὐπρόσδεκτος*, Chrys.; Lev. i. 9, 13, 17, ii. 12, iii. 5, comp. Gen. viii. 21. The authors of the *Racov. Catech.*, § viii., have correctly explained the constr., but have erroneously asserted that these words ('quæ de pacificis creberrime; de expiatoriis autem vix uspiam usurpantur,' but see Deyling, *Obs.* Vol. i. p. 315, No. 65) do not represent Christ's death an expiatory sacrifice; comp. even Ust. *Lehrb.* ii. 1. 1, p. 113. To this, without needlessly pressing *ὑπὲρ*, we may simply say with Waterland, that the contrary 'is as plain from the N. T. as words can make it,' and that St. Paul's perpetual teaching is that Christ's death was 'a true and proper expiatory sacrifice for the sins of mankind:' see proof texts, Vol. v. p. 513, and esp. Jackson on *The Creed*, Book ix. 55, Vol. ix. p. 589 sq. (Oxf. 1844).

3. *ὃ* is metabatic; the Apostle passes on to another portion of his exhortation, resuming the negative and prohibitive form of address.

ἡ is not explicative (Heins. *Exercit.* p. 467), but has its full and proper disjunctive force, serving to distinguish *τῶν* from sins of the flesh: see notes on ch. iv. 20.

μηδὲ ὀνομαζέσθω] 'let it not be even named,' not, 'ut facta,' Beng. i., a meaning which *ὀνομ.* will scarcely justify; but 'let it not be even mentioned by name,' comp. ver. 12, Beng.

πρέπει ἁγίοις, ⁴ καὶ αἰσχροῦτης καὶ μωρολογία ἢ εὐτρα-
πελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. ⁵ τοῦτο
γάρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ

2; οἱ γὰρ λόγοι τῶν πραγμάτων εἰσω
δοί, Chrys., compare Psalm xv. 4.
Meyer cites Dio Chrys. 360 b, στάσις
δὲ οὐδὲ ὀνομάζειν ἔστιν παρ' ὑμῶν.

4. αἰσχροῦτης] 'filthiness,' not
merely in words (Theophyl., Œcum.),
which would be αἰσχρολογία, Col. iii.
8, and certainly not 'convicium, ma-
ledictio' (Syr.), but as the abstract
form suggests, τὸ αἰσχρόν, whether
actively exhibited or passively ap-
proved, in word, gesture, or deed.
The context obviously limits its refer-
ence to ἀκαθ. and sins of the flesh;
αἰσχροῦτης δὲ τίς ἐστὶν καθ' ἑκάστον
εἶδος ἀκολασίας, Origen (Cram. *Caten.*).
μωρολογία] 'stultiloquium,' Vulg., ἀπ.
λεγόμεν.: the first definition of Origen,
ἡ ἀσκουμένη ὑπὸ τῶν μωρολόγων καὶ
γελοιοποιῶν is too lax; his second,
τὸ μωρὸν εἶναι ἐν τοῖς δογματιζομένοις,
too restrictive. The contrast seems to
preclude any reference to positive pro-
fanity (comp. Calv.), but Trench is
probably right in here superadding to
the ordinary meaning that of the sin
and vanity of spirit which the talk of
fools is certain to bewray: see *Synon.*
§ xxxiv. It may be remarked that
Trench does not here sufficiently fully
cite Calv., and is therefore scarcely
fair in his disapproval.

εὐτραπελία] , *jesting*, 'wittiness,' ἀπ.
λεγόμεν.: ἐνθα γέλως ἀκαιρος ἐκεῖ ἢ
εὐτραπελία, Chrysost., εὐτράπελος ὁ
δυναμένοσ σκῶσαι ἐμμελῶς, Aristot.
Moral. i. 31 (Wetst.). The word, as
its derivation suggests, indicates *ver-*
satility, whether in motion, manners,
or talk (Disson, Pind. *Pyth.* i. 93);
from which a more unfavourable sig-
nification, 'polished jesting,' 'use of
witty equivoque' ('ingenio nititur,'
Beng.), is easily and naturally de-

rived: see Trench, *Synon.* § xxxiv.
The disjunctive (surely not 'conjunc-
tive,' Bp. Taylor, *Serm.* xxiii.) ἢ
marks it as a different vice to μωρολ.,
not only a sin of the tongue (Trench)
but the evil 'urbanitas' (in manners
or words) of the witty, godless man of
the world. The practical application
may be found in Taylor, *Serm.* xxiii.
(Gold. Grove), and esp. in Chrys. con-
clusion of *Hom.* xviii.

τὰ
οὐκ ἀνήκοντα] 'things which are not
convenient:' in apposition to the last
two words, to both which εὐχ., as de-
noting oral expression yet implying
inward feeling, forms a clear contrast.
It is instructive to compare Rom. i. 28,
τὰ μὴ καθήκοντα, in which the subjec-
tive denial is appropriately introduced
'facere quæ (si quæ) essent indecora,'
Winer, *Gr.* § 59. 4, p. 564. Here it
is a plain objective fact that such
things,—οὐκ ἀνήκεν: this indeed is the
reading of AB; 31. 67. 63. On the
use of οὐ and μὴ with particip., see
Gayler, *Partic. Neg.* p. 287.

εὐχαριστία] 'giving thanks;' the
meaning of this word, adopted by
Hammond, several of the older, and
some later expositors, 'edifying dis-
course,' 'devoutness,' cannot be justi-
fied by St. Paul's use either of the
verb or the subst.; comp. Petav.
Dissert. Eccl. ii. 10. 4, 5, and on
the true force of the ethical connec-
tion, see Harl. *Ethik.* § 32, a. The
verb here omitted, 'per brachylogiam'
(Jelf, *Gr.* § 895), is differently sup-
plied, perhaps γινώσκω ἐν ὑμῖν is the
supplement most natural, ἀνήκει
(Beng.) that least so.

5. ἴστε γινώσκοντες] 'ye are
aware, knowing that,' or 'as ye know.'
It is scarcely critically exact to con-

πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. ⁶ μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ

nect this with the Hebraistic (and Greek, Jelf, *Gr.* § 705. 3) mode of expression, γινώσκων γνῶση, Gen. xv. 13, 'thou shalt know full well,' &c. (Stier), as *ἴστε* and γινώσκ. are not portions of the same verb. The part. therefore must be joined more immediately with *δτι*, and seems used with a slightly causal or perhaps modal force: see Winer, *Gr.* § 46. 10. obs. p. 410. Whether *ἴστε* be taken as imperative or indicative must be left to individual judgment. The former interpr. was appy. adopted by Clem. Alex. *Pædag.* III. 4, but is scarcely so impressive as the latter, and somewhat tends to diminish the force of the now isolated and emphatic imperative in ver. 6. πᾶς—οὐκ] see notes on ch. iv. 29.

ὅς ἐστιν refers immediately to πλεονέκτης, not to the three preceding substantives: comp. Col. iii. 5, τὴν πλεονεξίαν ἣτις ἐστὶν εἰδωλολατρεία. Covetousness is truly a definite form of idolatry, it is the worship of Mammon (Matth. vi. 24) instead of God, comp. Theodoret. To this, therefore, rather than to the other sins which are veritable, but more subtle forms of the same sin, the Apostle gives the specific designation. The passages adduced by Wetst. and Schoettg. illustrate the form of expression, but nothing more.

οὐκ ἔχει] A weighty present, involving a kind of oblique reference to the eternal and enduring principles by which God governs the world; not so much, 'has no inheritance, and shall have none,' Eadie, as 'has &c., and can have none,' comp. ver. 6, and Col. iii. 6, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ: see Winer, *Gr.* § 41. 2, p. 407. τοῦ Χριστοῦ καὶ Θεοῦ] 'of Christ and God,' not

'of God,' Auth. Ver. This is the first decided instance (the reading being doubtful in Acts xx. 28) adduced by Granville Sharp, to prove that the same Person in Scripture is called Christ and God, see Middleton, *Greek Art.* p. 362 sq. (ed. Rose), and ch. III. 4. 2, p. 57 sq. When we maturely weigh the context, in which no dogmatic assertions relative to Christ find a place, as in Tit. ii. 13, 14; when we recall the frequent use of Θεός without an article, even where it might have been expected, compare Winer, *Gr.* § 18. 1, p. 138; and lastly, when we observe that the presence of the art. τοῦ Θεοῦ would really have even suggested a thought of subordination (as if it were necessary to specify that the kingdom of Christ was also the kingdom of God,—the error of the Auth. Ver.), we seem forced to the conviction that Sharp's rule does not apply *here*. Christ and God are united together in the closest way, and presented under a single conception (comp. Winer, *Gr.* § 18. 4, p. 145),—an indirect evidence of Christ's divinity of no slight value,—still the identity of the two substantives cannot be safely or certainly maintained from this passage.

6. κενοῖς λόγοις] 'vain words,' 'sophistries.' It does not seem necessary to limit the meaning of κενός, ('empty,' οὐδαμῶς ἐπὶ τῶν ἔργων δεικνύμενοι, Chrys., hence 'a veritate alieni,' Kypke, *Obs.* Vol. II. p. 299), or to refer the κενοὶ λόγοι specially to heathen philosophers (Grot.), Judaizers (Neand. *Planting*, Vol. I. p. 184, note, Bohn), or to Christian Antinomians (Osh.). The Apostle generally condemns all apologists for vice, who-

Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. 7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. 8 ἦτε γὰρ ποτε σκότος,

ever they might be. These would of course be most commonly found among the heathens, and to them the passage most naturally points. The palliation or tacit toleration of vice, especially sensuality, was one of the most fearful and repulsive features of heathenism; see esp. Tholuck, *Influence of Heathenism*, Part. IV. 2.

διὰ ταῦτα] 'on account of these sins;' τοῦτων ἕκαστον ἔδρων, Theodoret: comp. Col. iii. 6, δι' αὐτὰ, in reference to a foregoing list of vices, and Gal. iv. 21, ἀπὸ τῶν ὅρων. The pronoun is referred also by the Greek commentators to the ἀδελφὴ of the κενὸι λόγοι, Theophyl. 2 (an interpretation not inconsistent with the plural ταῦτα which may idiomatically denote a single object, &c., in its different manifestations, see Bernhardt, *Synt.* VI. 8. d, p. 282, Winer, *Gr.* § 23. 5, obs. p. 187), or to the ἀδελφὴ and the foregoing vices, Chrys. 2. Neither, however, harmonize with μὴ οὖν κ.τ.λ. which is a general dehortation from Gentile sins.

ἡ ὁργὴ τοῦ Θεοῦ is certainly not to be restricted to this life, 'ordinaria Dei judicia,' Calvin., but, as the solemn present (see last verse) indicates, is to be extended also, and perhaps more especially, to the judgments ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ.

υἱοὺς τῆς ἀπειθείας.] τοὺς σφόδρα ἀπειθεῖς, Chrys., ἔχοντες τὴν τῆς μητρὸς χαρακτῆρα, Origen: see notes on ch. ii. 2, and Suicer, *Thes.* Vol. II. p. 1357. The ἀπειθ. here is disobedience to the principles and practice of the Gospel.

7. οὖν] collective: since the wrath of God certainly comes on all such.

γίνεσθε] 'become ye,' as in ver. 1. Hence Beza's correction, 'ne estote,' for 'nolite effici,' Vulg., was unneces-

sary and inexact.

συμμέτοχοι αὐτῶν] 'partakers with them;' not in their punishment (Holzh.), nor their punishment and sins (Stier), but, as the context, esp. ver. 11, obviously suggests, their sins; 'nolite similia facere,' Estius. On συμμέτοχος, see notes ch. iii. 6.

8. ἦτε γάρ] 'For ye were,' emphatic, the time is now past, Rom. vi. 17. Γὰρ gives the reason and ground of the warning, 'as that state is past, do not recur to it,' thus illustrating and confirming the meaning assigned to γίνεσθε. The assertion of Rück. that in this and several other passages in St. Paul's Epp. (e.g. Rom. v. 13, vi. 17, 1 Cor. iii. 12, 21, Gal. ii. 6, 15, vi. 8) μὲν ought to be inserted is sufficiently refuted by Harless. The rule is simple, if the first clause is intended to stand in connection with and prepare the reader for the opposition in the second, μὲν is inserted; if not, not: see the excellent remarks of Klotz, *Devar.* Vol. II. p. 356 sq., Fritz. *Rom.* x. 19, Vol. II. p. 423, and notes on Gal. ii. 15.

φῶς ἐν Κυρίῳ] 'light in the Lord;' not διὰ τῆς θείας χάριτος, Theophyl., but 'in fellowship with the Lord;' 'extra Christum Satan omnia occupat,' Calvin. The forcible use of the abstr. for concr. prepares for the energetic exhortation (without οὖν) which follows. They were φῶς, not only in themselves (πεφωτισμένοι), but to others (comp. Matth. v. 14); being such, they were to walk as children of the light, as those who stood in nearest and truest connection with it; see notes on ch. ii. 3. On the use of the terms φῶς and σκότος, see Usteri, *Lehrb.* II. 1. 3, p. 229.

νῦν δὲ φῶς ἐν Κυρίῳ ὡς τέκνα φωτὸς περιπατεῖτε, ⁹ ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθῳσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ, ¹⁰ δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ· ¹¹ καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρ-

9. ὁ γὰρ κ.τ.λ.] A parenthetic confirmation of the foregoing command, and incitement to follow it. Γὰρ is thus not merely explicative (ὥσπερ ἐφερμηνεύει τί ἐστὶ τὸ τέκνα τοῦ φωτός, Theoph.), but, as the order seems to suggest, gives the reason for the use of περιπατεῖτε, and also supplies its fuller explanation; 'As children of the light walk ye, for the fruit of light is shown in a moral walk, in practical instances of ἀγαθωσύνη, &c.' Δοκιμάζοντες is thus closely joined with περιπατεῖτε, and ver. 9, though not fully so in form, is clearly parenthetical in sense: contra Stier, who, however, fails properly and grammatically to explain the use of the participle. ἐν] 'consistit in,'

Beng., or, more exactly, 'continetur, ponitur in:' the assertion that ἐν is here the 'Beth essentialis' (compare Gesen. § 151. 3. a) is distinctly untenable: see Winer, *Gr.* § 47. 3. obs. p. 420.

πάσῃ ἀγαθῳσύνῃ] 'all goodness,' i. e. all forms and instances of it; see notes ch. i. 8. On the meaning of ἀγαθ. see notes on Gal. v. 22. The special appositions which Chrys. finds in these three nouns, πρὸς τοὺς ὀργιζομένους, πρὸς τοὺς πλεονεκτοῦντας, πρὸς τὴν ψευδῇ ἡδονῇ, are too limited. As Meyer correctly observes, the whole of Christian morality is presented under its three great aspects, the good, the right, the true; the ἀντίστοιχα are κακία, ἀδικία, ψεῦδος.

10. Δοκιμάζοντες] 'proving,' 'testing'; modal predicate to περιπ., defining its character and distinctive features. Δοκιμάζειν is not 'to have a just conception of,' Peile, nor 'exa-

minando cognitum habere,' Borger, *ad Rom.* p. 12 (cited by Fritz.), nor 'prüfen und wählen,' B. Crus., but simply 'to prove, to try,' the word marking the activity and experimental energy that should characterize the Christian life; see Rom. xii. 2, and Fritz. *in loc.* The sense is well expressed by Eadie; 'the one point of the Christian's ethical investigation is, Is it well pleasing to the Lord?' ἀρα ἀδοκίμου καὶ παιδικῆς διανοίας τὰ ἄλλα, Ecum.

11. μὴ συγκοινωνεῖτε] Well and accurately translated in Auth. Ver., 'have no fellowship with.' The version of Eadie and De W., 'take no part in,' is questionable, if not erroneous, as this would imply a genitive: comp. Rom. xi. 17, 1 Cor. ix. 23, Phil. i. 7. Though the sense is nearly the same, there is still no reason, either here, Phil. iv. 4, or Rev. xviii. 4, for departing from the exact translation.

τοῖς ἔργοις] A similar opposition between κάρπος and ἔργα occurs Gal. v. 19, 22. The comment of Jerome (cited by Harl.) is very good, 'vitia in semet ipsa finitur et pereunt, virtutes frugibus pullulant et redundant;' see notes on Gal. v. 22.

μᾶλλον δὲ καὶ] can scarcely be correctly considered as a single formula, 'yea, much more,' Eadie; μᾶλλον δὲ is corrective (see notes on Gal. iv. 9), while καὶ is closely connected with the verb, preserving its full ascensive force, 'not only μὴ συγκ., but rather even ἐλέγχετε;' 'non satis abstinere est,' Bengel. Comp. Fritz. *Rom.* viii. 34, Vol. II. p. 216. ἐλέγχετε] 'reprove them,' not by the passive, virtual reproof of your holy

ποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. ¹² τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν·
¹³ τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτός φανεροῦνται·

lives and conversation (Peile), but as St. Paul's use of the word (see esp. 1 Cor. xiv. 24, 2 Tim. iv. 2, Tit. i. 9, 13, ii. 15), and still more the context, suggests, by active and oral reprobation. The antithesis is thus most fully marked; 'do not connive at them or pass them over unnoticed, but take aggressive measures against them; try and raise the Gentiles to your own Christian standard;' see Olsh. *in loc.*

12. γάρ] The connection of this verse with the preceding has been differently explained. If the above meaning of ἐλέγχ. be retained, there is but little difficulty. γάρ then will give the cogent reason for the καὶ ἐλέγχετε: 'reproof is indeed necessary, for some of their sins, their secret vices for instance, are such that it is a shame even to speak of them, much less connive at them or join in them.' Harl. refers γάρ more to μὴ συγκ.; 'do not commit these sins, for they are too bad even to mention.' This, however, assumes a perfect identity between τὰ ἐργ. τοῦ σκ. and τὰ κρυφῇ γιν., which (see below) is highly doubtful; and also gives to the negative part of the command (which, as the corrective μᾶλλον δὲ suggests, is obscured by the positive) an undue and untenable prominence.

τὰ κρυφῇ γιν.] 'the things which are done in secret.' There is not enough in the context to substantiate a reference to the mysteries and orgies of heathenism (Elsner, *Obs.* Vol. II. p. 223). The use of κρυφῇ (with a simple, not an ethical meaning like σκότος) and its emphatic position seem to show that τὰ κρυφῇ γιν. are sins, not simply identical with τὰ ἐργα τ. σκότους, ver. 11 (Harl.), but a specific

class of the genus. These 'deeds done in secret,' then, were all those 'peccata occulta' which presented the worst features of the genus, and which, from their nature and infamy, shunned the light of day and of judgment.

καὶ λέγειν] 'even to speak of,' 'only to mention.' This is an instance of what may be termed the *descensive* force of καὶ; see exx. in Hartung, *Partik. καὶ*, 2. 9, Vol. I. p. 136; comp. Klotz, *Devar.* Vol. II. p. 364, and notes on *Gal.* iii. 4. Elsner cites, not inappropriately, Isocr. *Demon.* p. 6, ἃ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι κάλον.

13. τὰ δὲ πάντα] 'But all of them;' δὲ continues the reason for the command μᾶλλον δὲ καὶ ἐλέγχ., preserving at the same time its proper force in the opposition it suggests to any inference that might have been deduced from ver. 12: 'It is true these deeds are done in secret, but all of them, &c.;' see Klotz, *Devar.* Vol. II. p. 363, 365. Τὰ πάντα is not 'all things,' taken generally (Rück.), but, as the antithesis between κρυφῇ and φανερ. (comp. Mark iv. 22) clearly suggests, 'all the κρυφῇ γινόμενα,' 'haud dubie quin ea quæ occulte fiunt,' Hieron.

ἐλεγχόμενα] 'when they are reproved;' modal, or rather temporal predication appended to τὰ πάντα. The absence of the art. before ἐλέγχ. precludes the participle being incorporated with the subject, as in Auth. Ver.; see Scholef. *Hints*, p. 103. ὑπὸ τοῦ

φωτός] It is extremely difficult to decide whether these words are to be connected with the part. or the finite verb; a connection with both (Scholef., comp. Stier) is an evasion, but not an explanation, of the difficulties. The

πάν γὰρ τὸ φανερούμενον φῶς ἐστίν. ¹⁴ διὸ λέγει Ἐγειρε
ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάυσει σοι ὁ
Χριστός.

following positions will perhaps serve to narrow the discussion. (a) Ἐλεγχόμενα, both in tense as well as meaning (contr. Hamm., Peile), must stand in closest reference to ἐλέγχετε: it may still be said, however, that the secondary meaning of the word (comp. Clem. Al. *Protrept.* II. p. 19, ἐλέγχει τὸν Ἰδκχον τὸ φῶς) may have suggested the metaphorical language which follows. (b) Φῶς (φῶς, φανερός) and φανερώ are conjugate terms, the one explains, elucidates, and implies the other: the connection of the two is thus very probable. (c) Φῶς must have the same meaning in both clauses; if simply metaphorical in the latter clause, then also simply metaphorical (not ethical, as in τέκνα φωτός) in the former. (d) The voice of φανερώ must be the same in both clauses, and is passive: see Winer, *Gr.* § 39. 6, p. 239. Φαν. is used nearly fifty times in the N. T., and never in a middle sense. In the usual construction, ἐλεγχ. ὑπὸ φωτ. (Chrys. al.), conditions (a) and (c) cannot be fully satisfied; for either ἐλεγχ. must be taken as nearly synonymous with φανερ. (De W.), or φῶς must have an ethical reference ('lux verbi,' Croc.) in the former clause, which it can scarcely bear in the latter: and further, ἐλεγχόμε. will thus have a specification attached to it, which is not in harmony with ver. 12, where the act alone is enjoined without any special concomitant mention of the agent. It would certainly appear then that ὑπὸ φωτός must be joined with φανεροῦται, which it somewhat emphatically precedes. We translate then, in accordance with (a), (b), (c), (d), as follows: 'but all things (though so κρυφῇ γιν.) when re-

proved (as I enjoin) are made manifest by the light (thus shed upon them), for that which is made manifest is light (becomes daylight, is of the nature of light, comp. Scholef. l. c. note). In a word, the reasoning depends on the logical proposition which Meyer has adduced; 'quod est in effectu (φῶς ἐστίν), id debet esse in causâ (ὑπὸ τοῦ φωτός).'

14. δῶδ] 'on which account,' since this ἐλεγξις is so urgent and necessary a duty.

λέγει] Scil. ὁ Θεός, according to the usual form of St. Paul's quotations; see notes on ch. iv. 8, and on *Gal.* iii. 6. The words here quoted are not found exactly in the same form in the O. T., but certainly occur in substance in Isaiah lx. 1 sq. Meyer represents it as a quotation from an apocryphal writing which the Apostle introduces by a lapse of memory; De W., as an application from a passage in the O. T., which he had so constantly used as at last to mistake for the original text. Alii alia. It seems much more reverent, as well as much more satisfactory, to say that St. Paul, speaking under the inspiration of the Holy Spirit, is expressing, in a condensed and summary form, the spiritual meaning of the passage. The prophet's immediate words supply, in substance, the first part of the quotation, הָיָה אֵשׁ וְהָיָה עָרָב; the concluding part is the spiritual application of the remainder of the verse, viz. הָיָה אֵשׁ וְהָיָה עָרָב, and of the general tenor of the prophecy: see esp. ver. 19. Any attempt to explain λέγει impersonally 'one may say,' Bornem. *Schol.* in *Luc.* p. XLVIII. is not only opposed to St. Paul's constant use of λέγει, but is grammatically unsup-

Walk exactly: avoid excess, but be filled with the Spirit; sing psalms outwardly with your lips, and make melody with thankfulness in your hearts within.

¹⁵ **Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί,** ¹⁶ **ἐξα-**

ported: *φῆσι* (comp. Lat. 'inquit') is so used, especially in later writers; no instances have been adduced of *λέγει*: comp. Bernhardy, *Synt.* xii. 4, p. 419. **ἔγειρε** ['Up!'] The reading of the *Rec. ἔγειραι*, found only in some cursive mss., is undoubtedly a correction. The expression is now generally correctly explained. It is not an instance of an 'act. pro medio' (Porson, Eurip. *Orest.* 288), or of an ellipsis of *σεαυτὸν*, but simply a 'formula excitandi'; consult the excellent note of Fritz. *Mark* ii. 9, p. 55. **ἀνάστα**]

This shortened form occurs Acts xii. 7; it may be compared with *κατάβα* (*Rec.*) Mark xv. 30, *ἀνδρα*, Rev. iv. 1, see Winer, *Gr.* § 14, p. 89.

¹⁵ **βλέπετε οὖν** Resumption after the digression caused by the latter part of ver. 11. It is quite unnecessary to attempt to closely connect this with the preceding verse (Harless, Eadie); the resumptive use of *οὖν* is by no means of rare occurrence, see Klotz, *Devar.* Vol. II. p. 718, notes on *Gal.* iii. 5. *βλέπετε* has no reference whatever to the *πῶς* previously alluded to (comp. Est.), but simply implies 'take heed'; see 1 Cor. xvi. 10, Col. iv. 17. **πῶς ἀκριβῶς περιπατεῖτε**]

'how ye walk exactly,' Hamm.; scil. 'quomodo illud efficiatis ut provide vivatis' (*πῶς τὸ ἀκριβῶς ἐργάζεσθε*), Fritz. *Fritz. Opusc.* p. 208, 209, note, where this passage is carefully investigated; see also Winer, *Gr.* § 42. 4. c. obs. p. 347, who, ten years since, gave up his brachylogical explanation, *βλέπετε οὖν πῶς περιπατεῖτε, δεῖ δὲ ὑμᾶς ἀκριβῶς περιπατεῖν*, though still referred to by Meyer (ed. 2, 1853), as retaining it. Thus then the indic. is not used for the subj. (Grot.), which (if an admissible struc-

ture) would be 'quomodo provide vivere possitis,' nor for the future, which would be 'quomodo provide vitam sitis acturi,' but simply calls attention to that in which τὸ ἀκριβῶς περιπατεῖν actually consists, and which is specified more precisely in the clause which follows. As *περιπ.* here implies little more than *ζῆν* (see Fritz. *Rom.* xiii. 12, Vol. III. p. 141), there is no necessity to depart from the literal meaning of *ἀκριβῶς*,—not 'vorsichtiglich,' Luth., 'without stumbling,' Conyb. and Hows., but 'exactly,' 'accurate,' Beza, 'tanquam ad regulam et amussim,' Fritz. *Opusc.* l. c.; see Neander, *Planting*, Vol. I. p. 486 (Bohn).

μὴ ὡς ἄσοφοι κ. τ. λ.] *'to wit, not as fools but as wise.'* It is not necessary to supply *περιπατοῦντες* (Harl.) to this clause, nor *περιπατῆτε* to its second member (as, in effect, Fritz., 'sed ut homines sapientes (vitam institutis),' *loc. cit.* p. 209). The clause (conditioned by the preceding imperative) is dependent on *περιπατεῖτε*, and simply explains first on the negative, and then on the affirmative side the foregoing adverb *ἀκριβῶς*; 'accurate, scil., non ritu insipientium sed ritu sapientium:' see Rück. in *loc.*, and comp. Gayler, *Part. Neg.* p. 63, where similar positions of the neg. clause are incidentally cited.

¹⁶ **ἐξαγοραζόμενοι τὸν καιρὸν]** *'buying up for yourselves (making your own) the opportunity, the fitting season.'* This expression occurs twice in the N. T.; here with, and in Col. iv. 5 without, an appended causal sentence: compare also Dan. ii. 8, *καιρὸν ἐξαγοράζετε* (אָפּקוּפּ). 'hanc opportunitatem capatis,' see Schoettg. *Hör.* Vol. I. p. 780, not 'dilationem queritis,'

γοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.
 17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ
 θέλημα τοῦ Κυρίου. 18 καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ

Schleusn.). The numerous, and, in most cases, artificial explanations of this passage arise from the attempts to specify (a) those from whom ('mali homines,' Beng., 'Diabolus,' Calv. &c.) the καιρὸς is to be purchased, or (b) the price (all worldly things, τὰ πάντα, Chrys., Theophyl., Schrader) paid for it; both of which are left wholly undefined. The force of ἐκ does not appear intensive (Mey., comp. Plutarch, *Crass.* 2) or simply latent (a Lap.), but directs the thoughts to the undefined time or circumstances out of which, in each particular case, the καιρὸς was to be bought; comp. Gal. iii. 13, iv. 5, where however the meaning is more special, and the reference of the preposition better defined by the context. The expression then seems simply to denote that we are to make a wise use of circumstances for our own good or that of others, and, as it were, like prudent merchants (comp. Beza, Corn. a Lap.) to 'buy up the fitting season' for so doing: 'diligenter observare tempus, ut id tuum facias, eique ut dominus imperes,' Tittm. *Synon.* p. 42; so Sever. (ap. Cram. *Caten.*), and in effect Origen (ib.), though he has too much mixed up the ideas of a right purchase of the time and a right expenditure of it.

τὸν καιρὸν is by no means 'hoc tempus, scil. tempus breve quod restat huic ævo,' Bretsch. (Sever. ὁ καιρὸς ὁ παρών, comp. Stier), but, as rightly explained by Corn. a Lap., 'occasionem et opportunitatem scil. mercandi.' On the use of καιρὸς ('tempus, seu punctum temporis opportunum') and its distinction from αἰών, χρόνος, and ὥρα, see Tittm. *Synon.* p. 39 sq.

πονηραὶ] 'evil,' in a moral sense, Gal. i. 4, not 'diffi-

cultatum et asperitatis plena,' Beza (comp. Gen. xlvii. 9), which would introduce an idea foreign to the context. Christians are bidden to walk ἀκριβῶς, and to seize every opportunity, because 'the days' (of their life, ͲϞϞ, or of the period in which they lived) were marked by so much moral evil and iniquity: ἐπεὶ οὖν ὁ καιρὸς δουλεύει τοῖς πονηροῖς, ἐξαγοράσασθε αὐτόν, ὥστε καταχρῆσθαι αὐτῷ πρὸς εὐσέβειαν, Sever. ap. Cram. *Caten.*

17. διὰ τοῦτο] 'on this account,' commonly referred to the clause immediately preceding, ἐπειδὴ ἡ πονηρία ἀνθεῖ, Œcum., Theophyl. (so De W., Olsh.), but far more probably (see Mey.) to ver. 15, 16, 'on this account,—because ye ought to walk with such exactness,' εἰ γὰρ ἐσεσθε ἄφρονες ἀκριβῶς οὐ περιπατήσετε, Schol. ap. Cram. *Caten.*

συνιέντες] 'understanding,' 'plus est συνιέναι quam γνώσκειν, ut apparet ex hoc loco cum Luc. xii. 47; γνώσκειν est nosse, συνιέναι attente expendere,' Grot. (Pol. *Syn.*)

ἄφρονες] 'unwise,' 'senseless,' 'ἄφρων est qui mente non recte utitur,' Tittm. *Synon.* p. 143, where the distinction between this word, νήπιος, ἀνόητος, and δούνητος is investigated; but see notes on Gal. iii. 1.

18. καὶ] 'and,—to name a particular instance;' see ch. vi. 19. Καὶ is used to append the special to the general as well as vice versa; but in neither of these cases is it to be translated 'imprimis;' comp. the good note of Fritz. *Mark* i. 5, p. 11.

ἐν ᾧ] 'wherein,' Auth. Ver.; referring not simply to οἶνος (Schoettg.), but to μεθύσκεσθαι οἶνῳ, 'in inebriatione,' Beza; so rightly Orig. i, ap.

ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, 19 λαλοῦν-
τες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,

Cram. *Cat.* ἀσωτία] 'dis-soluteness,' Hamm. 'Liederlichkeit.' τοὺς ἀκρατεῖς καὶ ἐς ἀκολασίαν δαπανη-
ροὺς ἀσώτως καλούμεν, Arist. *Ethic.* Nic. iv. 1, comp. Cic. *de Fin.* ii. 8. Ἀσώτως (σώζω) appears to have two meanings, the rarer, 'qui servari non potest,' a meaning which Clem. Alex. *Pædag.* ii. 2, p. 184 (Pott.) applies to this place, τὸ ἀσώστον τῆς μέθης διὰ τῆς ἀσωτίας ἀνιζόμενος,—and the more common, 'qui servare nequit;' see Trench, *Synon.* § 16. The latter meaning passes naturally into that of 'dis-soluteness,' the only sense in which ἀσωτία and ἀσώτως are used in the N. T., e.g. Luke xv. 13, Tit. i. 6, Pet. iv. 4; ἀσωτία is found Prov. xxviii. 7, and (which Trench has omitted to cite) 2 Mac. iv. 6, where it is joined with κῶμοι. See also Tittm. *Synon.* p. 152.

ἐν Πνεύματι] 'with the Spirit;' ἐν is instrumental (Origen, Cram. *Cat.*), an unusual construction with πληρόω, but see ch. i. 23; Meyer cites also Phil. iv. 19, but this is a doubtful instance; still more so are Col. ii. 10, iv. 12 (cited by Eadie after Harl.), as in the first of these passages ἐν is obviously 'in,' and in the second the reading is more than doubtful (*Lachm., Tisch.*). There would seem to have been an intentional distinction, as Matthies (misrepresented by Eadie) suggests: the Spirit is not the bare instrument *by* which, but that *in* which and *by* which the true Christian is fully filled. Whether the passive πληροῦσθε hints at our 'reluctant will' (Mey.) seems doubtful: there is no doubt, however, that the opposition is not between ὄνος and Πνεῦμα, but, as the order of the words suggests, between the two states expressed by

the two verbs. On the omission of the article (which is inserted in FG), see notes on ch. ii. 20, and on Gal. v. 5.

19. λαλοῦντες ἑαυτοῖς] 'speaking to one another;' not 'to yourselves,' Auth. Ver., compare Col. iii. 16. Ἐαυτοῖς is used for ἀλλήλοις, as in ch. iv. 32; Jelf, *Gr.* § 654. 2. Scholefield (*Hints*, p. 103) and, before him, Bull (*Prim. Trad.* i. 12), compare the well known quotation, 'carmen Christo quasi Deo dicere secum invicem,' Pliny, *Epist.* x. 97. Whether the reference is here to social meetings (comp. Clem. Alex. *Pædag.* ii. 4, p. 194, Pott.), or expressly to religious service (Olsch.), or (more probably) to both, can hardly be determined from the context. ψαλμοῖς κ.τ.λ.]

The distinctions between these words have been somewhat differently estimated. Olsch. and Stier would confine ψαλμ. to the Psalms of the Old Test., ὕμνος to any Christian song of praise: this does not seem borne out by 1 Cor. xiv. 26 (see Alford), compare James v. 13. Harless refers the former to the Jewish, the latter to Gentile Christians; Origen (Cram. *Cat.*) still more arbitrarily defines the ψαλμ. as περὶ τῶν πρακτέων, the ᾠδή as περὶ τῆς τοῦ κόσμου τάξεως καὶ τῶν λοιπῶν δημιουργημάτων. In a passage so general as the present, no such rigorous distinctions seem called for: ψαλμὸς most probably, as Meyer suggests, denotes a sacred song of a character similar to that of the Psalms (ὁ ψαλμ. ἐμμελής ἐστιν εὐλογία καὶ σὴν ᾠδῶν, Clem. Alex. *Pædag.* ii. 4, p. 194) ὕμνος, a song more especially of praise, whether to Christ (ver. 19), or God (ver. 20); comp. Acts xvi. 25, Heb. ii. 12. Ὡδὴ describes generally the genus to which all such compositions

ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,
 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρί, 21 ὑπο-
 τασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

belonged (ᾠδὴν πνευματικὴν ὁ Ἀπόστολος εἶρηκε τὸν ψαλμὸν, Clem. Alex. l. c.), and is defined by πνευματ., not merely of 'religious import,' Olsh., but 'such as the Holy Spirit inspired and gave utterance to;' ψάλλοντες γὰρ Πνεῦμα πληροῦνται ἁγίου, Chrys. Much curious information will be found in the article 'Hymni a Christianis decantandi,' in Deyling, *Obs.* No. 44, Vol. III. p. 430 sq.: for authorities, see Fabricius, *Bibliogr. Antiq.* xi. 13, and for specimens of ancient ὕμνοι, ib. *Bibl. Græca*, Book v. i. 24. ᾄδοντες καὶ ψάλλοντες] Participial clause, co-ordinate with (Mey.), not subordinate to (so as specify the moral quality of the sacred psalmody, μετὰ συνέσεως, Chrys.) the foregoing λαλοῦντες κ. τ. λ. Harl. very clearly shows that ἐν τῇ καρδίᾳ, without ὑμῶν, could not indicate any antithesis between the heart and lips, much less any qualitative definition,—'without lip service,' comp. Theodoret, Eadie, or 'heartily,' like ἐκ τῆς καρδίας (κατὰ τὴν καρδ. Œcum.), but that simply another kind of psalmody is mentioned, that of the inward heart; 'canentes intus in animis et cordibus vestris,' Bulling. (cited by Harl.).

20. εὐχαριστοῦντες] 'giving thanks,' the great Christian characteristic, ch. v. 4, Phil. iv. 6, Col. iv. 2; third modal clause. The imperative πληρ. ἐν Πν. has four participial clauses appended, three of which specify three particular fruits of the Holy Spirit which were to be exhibited by the Ephesians, ὥσθαι χειλέων (Ecclus. xxxix. 15), ὥσθαι ἐν τῇ καρδίᾳ and εὐχαριστία, while the fourth, ὑποτασσ.

ver. 21, concludes with naming a more general moral duty: see notes ver. 21. ὑπὲρ πάντων] 'for all things,' Auth. Ver.; not masc., ὑπὲρ πάντων τῶν τῆς εὐεργεσίας μετεληχότων, Theodoret. Meyer needlessly limits the πάντα to blessings; surely it is better to say, with Theophyl., οὐχ ὑπὲρ τῶν ἀγαθῶν μόνον, ἀλλὰ καὶ τῶν λυπηρῶν, καὶ ὧν ἴσμεν, καὶ ὧν οὐκ ἴσμεν, καὶ γὰρ διὰ πάντων εὐεργετούμεθα καὶ ἀγνοῶμεν. Numerous instances of similar cumulation and παρήχησις are cited by Lobeck, *Paralipom.* p. 56, 57.

ἐν τῷ ὀνόματι] Obviously not 'ad honorem' (Flatt.), nor even 'per nomen,' scil. 'per Christum' (a Lap.), but 'in the name:' the name of Christ is that general and holy element, as it were, in which everything (as Harless forcibly remarks) is to be received, to be enjoined, to be done, and to be suffered: see Col. iii. 17. The context will always indicate the precise nature of the application. τῷ Θεῷ

καὶ Πατρί] 'to God and the Father;' see notes on ch. i. 3, and on Gal. i. 4. The most appy. suitable mode of translating this special and august title is noticed in notes to *Transl. of Gal.* p. 115.

21. ὑποτασσόμενοι] It may be said that there is now scarcely any doubt that this is to be appended as a fourth participial clause to πληροῦσθε. The first three name three special duties in regard to God, the last a comprehensive moral duty in regard to man, which in the following paragraph and, under a somewhat similar form (ὑπακοή), in v. 1 sq. and vi. 5 sq. is inculcated in particular in-

Wives be subject
to your husbands
as the Church is to Christ.
Marriage is a type of the mystical union of Christ and the Church.

²² Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν
Husbands love your wives as Christ loved His Church.

22. ἀνδράσω] Tisch. has, with good judgment, rejected the addition of ὑποτάσσεσθε,—whether after γυναῖκες with DEFG; Lect. 19; It.; al., or after ἀνδράσω, with JK; very many Vv.; Chrys. al. (*Rec.*, *Griesb.* (but oo), *Scholz*),—though supported in the omission only by B, all *Gr. MSS.* used by Jerome, and Clem. (*Harl.*, *Mey.*, *De W.*). *Lachm.* inserts ὑποτασσέσθωσαν after ἀνδράσω with A; 17. 57. 67** 73. 80. al.; Copt. Vulg. Goth. Clem. (1). Bas. Theod. Theodoret, Damasc. al. The variations, and still more the absence of the word in the MSS. mentioned by Jerome, render it in a very high degree probable that the original text had no verb in the sentence.

stances: ἐπειδὴ κοινὴν τὴν περὶ τῆς ὑποταγῆς νομοθεσίαν προσήνεγκε κατ' εἶδος, λοιπὸν παραιεῖ τὰ κατὰλληλα, Theodoret. Meyer (ed. 1) regarded this verse as beginning a new paragraph, and acting as a modal clause to a finite verb [ὑποτασσέσθωσαν], which was to be understood after γυναῖκες: this he has now, with good judgment, retracted. It is needless to say the part. cannot (with Flatt., Koppe) be regarded as equivalent to a finite verb: see *Herm. Viger*, No. 227, Winer, *Gr.* § 46. 2. a, p. 400. On the distinction between ὑποτασσ. (*sponte*) and πειθαρχεῖν (*coactus*), see Tittm. *Synon.* Vol. II. p. 3. There is confessedly some difficulty in the apparent want of homogeneity between this and the preceding clauses; perhaps ὑπὲρ πάντων may be the connecting link; 'thanking God for all things (joys—yea sorrows, submitting yourselves to Him, yea), submitting yourselves to one another;' comp. Chrys., *ἵνα πάντων κρατῶμεν τῶν παθῶν, ἵνα τῷ Θεῷ δουλεύωμεν, ἵνα τὴν πρὸς ἀλλήλους ἀγάπην διασώζωμεν. ἐν φόβῳ Χρ.*] The prevailing feeling and sentiment in which ὑποταγή is to be exhibited: 'ex timore Christi; quia scilicet Christum reveremur, eumque timemus offendere,' Corn. a Lap.

22. αἱ γυναῖκες] A verb can easily and obviously be supplied from the

preceding verse, either ὑποτασσέσθωσαν (*Lachm.*), or more probably, as the imper. in ver. 25 and Col. iii. 18 suggest, ὑποτάσσεσθε (*Rec.*)

τοῖς ἰδίοις ἀνδράσιν] 'your own husbands;' those specially yours, whom feeling therefore as well as duty must prompt you to obey: comp. 1 Pet. iii. 1. 'Ἰδοὺ is clearly more than the mere possess. pronoun (*De W.*), or, what is virtually the same, than a formal designation of the husband, 'der Ehemann' (*Harl.*, Winer), for St. Paul might have equally well used τοῖς ἀνδράσι, as in Col. iii. 18. It seems rather, both here and 1 Pet. iii. 1, to retain its proper force, and imply, by a latent antithesis, the legitimacy (comp. John iv. 8), exclusiveness (1 Cor. vii. 2), and speciality (1 Cor. xiv. 35) of the connection; see esp. 1 Esd. iv. 20, ἐγκαταλείπει τὴν ἰδ. χώραν καὶ πρὸς τὴν ἰδ. γυναῖκα κολῶται. We may also adduce against *Harl.* his own quotation, Stobæus, *Floril.* p. 22, Θεανῶ—ἐρωτηθεῖσα, τί πρῶτον εἶη γυναικί, τὸ τῷ ἰδίῳ, ἐφη, ἀρέσκειν ἀνδρί: clearly, 'her own husband—no one except in that proper and special relationship.' It may still be remarked that the use of ἰδίοις in later writers is such as to make us cautious how far in all cases in the N. T. (see Matth. xxii. 5, John i. 42) we press the usual meaning: see

ὡς τῷ Κυρίῳ, ²³ ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναι-
κὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
σωτὴρ τοῦ σώματος. ²⁴ ἀλλ' ὡς ἡ ἐκκλησία ὑποτάσσεται

Winer, *Gr.* § 22. 7, p. 177, and notes on ch. iv. 28. ὡς τῷ Κυρίῳ]

'as to the Lord;' clearly not 'as to the lord and master,' which perspicuity would require to be, τοῖς κυρίοις, but, to Christ; 'vir Christi imago,' Grot. The meaning of ὡς is somewhat doubtful. Viewed in its simplest grammatical sense as the pronoun of the relative (Klotz, *Devar.* Vol. II. p. 737), the meaning would seem to be, 'yield that obedience to your husbands which you yield to Christ;' comp. Beng. As, however, the immediate context and, still more, the general current of the passage (comp. ver. 32) represent marriage in its typical aspect, ὡς will seem far more naturally to refer (as in vi. 5, 6, comp. Col. iii. 23) to the aspect under which the obedience is to be regarded ('quasi Christo ipsimet, cuius locum et personam viri representant,' Corn. a Lap.) than to describe the nature of it (Eadie), or the manner (De Wette) in which it is to be tendered. Still less probable is a reference merely to the *similarity* between the duties of the wife to the husband and the Church to Christ (Koppe, comp. Eadie), as this interpr. would clearly require ὡς ἡ ἐκκλ. τῷ Κυρ.; see Meyer. It is thus well and briefly paraphrased by Chrys., *ὅταν ὑπεκτῇ τῷ ἀνδρὶ, ὡς τῷ κυρίῳ δουλεύουσα ἡγοῦ πειθεσθαι* (Sav.): see also Harless in loc.

23. ἀνὴρ] 'a husband.' The omission of the article (with ADEFGJK; al.; and nearly all modern editors) does not affect the meaning of the proposition, but only modifies the form in which it is expressed: ὁ ἀνὴρ would be 'the husband,' i. e. 'every husband,' see notes on Gal. iii. 20; ἀνὴρ

is 'a husband,' i. e. any one of the class; comp. Winer, *Gr.* § 18, p. 139: γυνή, on the contrary, has properly the article as marking the definite relation it bears to the ἀνὴρ ('his wife'), on which the general proposition is based.

ὡς καὶ] 'as also Christ is head—of His Church;' the 'being head' is common to both ἀνὴρ and Χρ., the bodies, to which they are so, are different. In sentences thus composed of correlative members, when the enunciation assumes its most complete form, καὶ appears in both members, e. g. Rom. i. 13; comp. Kühner, *Xen. Mem.* I. I. 6. Frequently it appears only in the demonstrative, or, as here, only in the relative member; see Hartung, *Partik.* καὶ, 2. 2, Vol. I. p. 126. In all these cases, however, the particle καὶ preserves its proper force. In the former case, 'per aliquam cogitandi celeritatem,' a double and reciprocal comparison is instituted between the two words to which καὶ is annexed; see Fritz, *Rom.* Vol. I. 38: in the two latter cases a single comparison only is enunciated between the word qualified by καὶ and some other, whether expressed or understood; see Klotz, *Devar.* Vol. II. p. 635, comp. Winer, *Gr.* § 57. 3, p. 519, who, however, on this construction is not wholly satisfactory.

αὐτὸς σωτὴρ] The use of ἀλλὰ (see notes on ver. 24) seems to render it in the highest degree probable that this is an independent (Meyer) and not an appositional clause (Harl.): 'He,—and, in this full sense, none other than He,—is the σωτὴρ of the body.'

24. ἀλλὰ] The explanation of this particle is here by no means easy.

τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

²⁵ Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ²⁶ ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας

According to the usual interpr. αὐτὸς κ.τ.λ. (ver. 23) forms an apposition to the preceding words, the pronoun αὐτὸς (comp. Bernhardt, *Synt.* VI. 10, p. 287) being inserted with a rhetorical emphasis. The proof is then introduced by ἀλλὰ, which, according to De W., preserves its adversative character in the fresh aspect under which it presents the relation; 'But as the Church, &c.' see Winer, *Gr.* § 57. 8, p. 529. This is plausible, but, as Meyer has ably shown, cannot be fairly reconciled with the clear adversative force of ἀλλὰ, 'aliud jam esse, de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2: δὲ or οὖν would have been appropriate; ἀλλὰ is wholly out of place. Rückert and Harless explain it as resumptive (Hartung, *Partik.* ἀλλὰ, 2. 7, Vol. II. p. 40), but surely, after a digression of only four words, this is inconceivable. Eadie supposes an ellipsis, 'be not disobedient, &c.' an assumption here still more untenable; as in all such uses of ἀλλὰ, and in all those which he has adduced (some of which, e.g. Rom. vi. 5, 2 Cor. vii. 11, are not correctly explained) the ellipsis is simple and almost self-evident; compare Klotz, *Devar.* Vol. I. p. 7. Amid this variety of interpretation, that of Calv., Beng., and Meyer alone seems simple and satisfactory. Αὐτὸς κ.τ.λ. forms an independent clause; it introduces a particular peculiar only to Christ, and therefore in the conclusion is followed, not by οὖν or δέ, but the fully adversative ἀλλὰ: 'He is the saviour of the body (that certainly man is not), still, as the Church is subject unto

Christ, so, &c.' The various attempts to explain the *σωτηρία* in reference to the other members of the comparison, the husband and wife (comp. Bulling., Beza) are all forced and untenable.

25. οἱ ἄνδρες κ.τ.λ.] The reciprocal duties of the husband: ἀκούε καὶ πῶς σε πόλιν ἀναγκάζει ἀγαπᾶν αὐτήν, ἀλλ' οὐχὶ δεσποτικῶς προσφέρεσθαι. ἀγάπα γὰρ αὐτήν· ποίω μέτρον; ᾧ καὶ ὁ Χρ. τὴν ἐκκλησίαν. προνοεῖ αὐτῆς, ὡς καὶ ὁ Χρ. ἐκέλης· κἀν δέη τι παθεῖν, κἀν ἀποθανεῖν δι' αὐτήν, μὴ παρατήρησθαι, Theophyl. On the concluding words of the verse, see notes on ver. 2.

26. ἵνα αὐτὴν ἀγ.] Immediate, not (as De W.) remote *purpose* of the παραδίδόναι; sanctification of the Church attendant on the remission of sins in baptism (Pearson, *Creed*, Vol. I. p. 435, ed. Burt., Taylor, *Baptism*, IX. 17, Waterland, *Eucharist* IX. 3, Vol. IV. 645). Both sanctification and purification are dependent on the atoning death of Christ, the former as an act contemplated by it, the latter as an act included in it. There is thus no necessity to modify the plain and natural meaning of the verb; ἀγιάζ. here neither implies simple consecration (Eadie) on the one hand, nor expiation, absolution (Matth.), on the other, but the communication and infusion of holiness and moral purity: see Pearson, *Creed*, Vol. I. p. 404, comp. Suicer, *Thesaur.* s.v. II. a, Vol. I. p. 54.

καθαρίσας more naturally denotes an act antecedent to ἀγ. (Olah., Mey.) than one contemporaneous with it, as Syr., Auth. Ver. Eadie is far too hasty in imputing

τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ²⁷ ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ

'error' to Harl. for maintaining the latter; it is clearly tenable on grammatical (see Bernhardt, *Synt.* x. 9, p. 383, notes ch. i. 9), but less probable on dogmatical grounds: comp. 1 Cor. vi. 11, ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε.

τῷ λουτρῷ τοῦ ὕδατος] 'by the [well-known] laver of the water'; gen. 'materiarum,' Scheuerl. *Synt.* § 12, p. 82; comp. *Ed. Col.* 1599. The reference to baptism is clear and distinct, see Tit. iii. 5. It is doubtful whether Olsh. is perfectly correct in positively denying that there is here any allusion to the bride's bath before marriage (Elsner, *Obs.* Vol. II. p. 226); see ver. 27, which, considered in reference with the context, and compared with Rev. xxi. 2, makes such an allusion far from improbable.

ἐν ῥήματι] There is great difficulty in determining (1) the meaning, (2) the connection of these words. With regard to the former, we may first remark that ῥῆμα occurs (excluding quotations) five times in St. Paul's Epp. and four in Heb., and in all cases, directly (Rom. x. 17, Eph. vi. 17, Heb. vi. 5, xi. 3) or indirectly (Rom. x. 8, 2 Cor. xii. 4, Heb. i. 3, xii. 19) refers to words proceeding ultimately or immediately from God. The ancient and plausible reference to the words used in baptism (Chrys., Waterl. *Justif.* Vol. VI. p. 13) would thus, independently of the omission of the article, scarcely seem probable; see Estius. The same observation applies with greater or less force to every interpr. except 'the Gospel,' τὸ ῥῆμα τῆς πίστεως, Rom. x. 8, the word of God preached and taught preliminary to baptism, comp. notes ch. i. 13. The omission of the article must either be referred to the presence

of the prep. (Middleton, *Art.* vi. 1), or, more probably, to the fact that words of similarly definite import (e.g. νόμος, χάρις, κ.τ.λ.) are frequently found anarthrous, see Winer's list, § 18, p. 136 sq.

(2) Three constructions obviously present themselves:—(a) with ἀγίαση; this construct., though adopted by Jerome, and recently maintained by Rück., Winer (*Gr.* § 19. 2, p. 157), and Meyer, is seriously opposed to the order of the words, and (if ἐν be considered simply instrumental) introduces an idea (ἀγ. ἐν ῥήματι) which is scarcely doctrinally tenable;—(b) with λουτρ. τ. ὕδ.: the absence of the article is here a serious difficulty, as it is not referrible to either of the three cases noticed on ch. i. 17,—app. the only ones in which, in constructions like the present, the omission can be justified;—(c) with καθαρίσας, or rather with the whole expression, καθ. λουτρ. τ. ὕδ.: this, though not without difficulties, is on the whole the most satisfactory. 'Ἐν ῥήματι has thus neither a pure instrumental, nor, certainly, a simple modal force ('verheissungsweise,' Harl.), but specifies the necessary accompaniment, *that in which* the baptismal purification is vouchsafed (comp. John xv. 3), and without which it is not granted: comp. Heb. ix. 22, ἐν αἵματι πάντα καθαρίζεται κ.τ.λ., where the force of the prep. is somewhat similar.

27. ἵνα παραστήσῃ] Further and more ultimate purpose of παρέδωκεν κ.τ.λ.; the full accomplishment of which must certainly be referred to ὁ αἰὼν ὁ μέλλων (August., Est.), not to ὁ αἰὼν οὗτος (Chrysost., Beng., Harl.), see Pearson, *on the Creed*, Vol. I. p. 406 (ed. Burton.). Schoettg. appo-

ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ἡ ἁγία καὶ ἄμωμος.
 28 οὕτως καὶ οἱ ἄνδρες ὀφείλουσιν ἀγαπᾶν τὰς ἑαυτῶν

sitely cites the Rabbinical interpr. of Song of Sol. i. 5, תְּהִי כְּתִי תִּתִּי, in which the swarthiness is referred to the Synagogue, תִּתִּי בְּעָלָא (in hoc seculo) the comeliness to it, תִּתִּי בְּעָלָא (in seculo futuro): see Petersen, *von der Kirche*, III. 120. Παράσθησις is used as in 2 Cor. xi. 2, of the presentation of the bride to the bridegroom,—not of an offering (Harl.), Rom. xii. 1, which would here be a reference wholly inappropriate.

αὐτὸς ἑαυτῷ] 'Himself to Himself;' not 'for Himself,' i. e. for His joy and glory, Olsh., but, with local reference, 'to Himself.' Christ permits neither attendants nor paranymphs to present the Bride: He alone presents, He receives. σπῆλον] 'spot,' μασμόν, ῥύπον, Suid.; 2 Pet. ii. 13: a word of later Greek, see Lobeck, *Phryn.* p. 28. Lachmann, Bruder (*Concord.*), Meyer, and others, still retain the accentuation σπιλος. As the iota is short (comp. δσπιλος, Antiph. ap. *Anthol.* Vol. VI. 252) the accentuation in the text seems most correct: comp. Arcad. *Accent.* VI. p. 52, ed. Barker.

ῥυτίδα] 'a wrinkle'; ῥυτίς· ἡ συνελκυσμένη σάρξ, Etym. M.; derived from ΡΥΩ, ἐρύω, see Benfey, *Wurzellex.* Vol. II. p. 317. Ruga and 'wrinkle' are probably cognate, see ib. p. 314, comp. Diefenbach, *Lex.* Vol. I. p. 236. ἀλλ' ἵνα] Change of construct. as if ἵνα μὴ ἔχῃ had preceded: similar exx. of 'oratio variata' are cited by Winer, *Gr.* § 64. III. 1, p. 626. On the true meaning of ἀγία, as applied to the Church, see Pearson, *Creed*, Art. IX. Vol. I. p. 403 (Burton), and on ἄμωμος, see notes ch. i. 4. The context might here seem to favour the translation, 'omni maculâ carens,' comp.

Song Sol. iv. 7; but it seems more correct to say that the first part of the verse presents the conception of purity, &c. in metaphorical language, the second in words of simply ethical meaning.

28. οὕτως] 'Thus,' 'in like manner;' 'ita, scilicet uti Christus dilexit ecclesiam quemadmodum jam dixi,' Corn. a Lap. Even if the reading of the *Rec.* be retained (οὕτως ὁφ. οἱ ἄνδρ. ἀγ. κ. τ. λ.) the reference must still clearly be to καθὼς καὶ ὁ Χρ. κ. τ. λ. ver. 25—27, not as Est. (comp. De W.) suggests, to the following ὥς: this would be contrary to the natural use (not necessarily 'to grammatical law,' Eadie, comp. John vii. 46, 1 Cor. iv. 1) of οὕτως, of which 'non alia est vis quam quæ naturæ ejus consentanea est ut eo confirmetur præcedentia,' Herm. *Viger*, Append. x. p. 747. In passages like 1 Cor. I. c. there is an obvious emphasis, which would here be out of place.

ὥς τὰ ἑαυτῶν σώματα] 'as (being) their own bodies;' not 'wie ihre eigenen Leiber,' Meier, comp. Conyb. and Hows., but 'als ihre eigenen Leiber,' Luth., Mey. The context clearly implies that Christ loved the Church not merely as (comparatively) He loved His own body (scil. ὥς ἑαυτὸν, Schoettg.), but as (argumentatively), i. e. inasmuch as it was His body, the body of which He is the Head. In the hortatory application, therefore, ὥς must be similarly argumentative; otherwise, as Harl. remarks, we should have two comparisons, one with οὕτως, the other with ὥς: whereas, in the present view, the former alone introduces the comparison; the latter merely subjoins to the exhortation a well known and acknowledged argument which tends to sup-

γυναίκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ· ²⁹ οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν, ³⁰ ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων

30. ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ] *Tisch.* and *Lachm.* omit these words, with AB; 17. 67** Copt. Æth. Method. (?) Ambrst. (*Mil.*, Prolegom. p. 69). The external authorities for their insertion are DEFGJK; nearly all mss., and Vv. Iren. Chrys. Theodoret, Dam. al.; Hieron. al. (*Rec.*, *Griesb.* (but oo), *Scholz, Harl.*, *Mey.*, *De W.* (?)). The preponderance of external authority is thus very decided; paradiplomatic considerations (See Pref. to *Galat.* p. xvi) also suggest the probability of an accidental omission, from the transcriber's eye having fallen on the third αὐτοῦ of the first; and lastly, internal considerations seem to suggest that the words, if an insertion from the LXX, would have been cited more exactly, while the omission might so easily have arisen from the appy. material conception presented by the clause. On these grounds we retain the longer reading.

port and enhance it. It is not easy to understand Eadie: he seems to object to the argumentative use of ὡς, and yet adopts, with Mey., an argumentative translation, 'as being indeed, &c.:' see Harl. *in loc.*, whom he appears to have misunderstood.

ὁ ἀγαπῶν κ. τ. λ. serves to explain the preceding ὡς τὰ ἑαυτῶν σώμ. The Apostle's argument rests on the axiom that a man's wife is a part of his very self. Husbands are to love them as being their own bodies; thus their love to them is in fact self-love: it is not *κατ' ὀφειλὴν*, but *κατὰ φύσιν*.

29. γὰρ gives the proof for the position just laid down, ὁ ἀγαπῶν κ. τ. λ.; first, it is ultimately based on a general law of nature, οὐδεὶς ποτε κ. τ. λ., 'insitam nobis esse corporis nostri caritatem,' Senec. *Epist.* 14. (Grot.); secondly, it is suggested by the example of Christ, καθὼς καὶ ὁ Χρ. κ. τ. λ. The whole argument then seems to run, 'Men ought to love their wives as Christ loves his Church, as being in fact (I might add) their own (ἑαυτῶν)

bodies; yes, I say the man who loves his wife loves himself (ἑαυτὸν); for if he hated her he would hate (according to the axiom, see above) his own flesh, whereas, on the contrary, unless he acts against nature, he nourishes it, even as (to urge the comparison again) Christ nourishes His Church.'

σάρκα] This word appears undoubtedly to have been chosen in preference to σῶμα, on account of the allusion to Gen. i. 23, which is still further sustained by the longer reading of ver. 30 and the quotation in ver. 31.

ἐκτρέφει] 'nourisheth,' 'ministers to its outward growth and development.' The prep. does not appear intensive, 'valde nutrit,' Beng., but marks the evolution and development produced by the *τρέφει*; comp. Xenoph. *Æcon.* xvii. 10, ἐκτρέφει ἡ γῆ τὸ σπέρμα εἰς καρπόν. θάλπει] 'cherisheth;'

Meyer maintains the literal meaning, citing Beng., 'id spectat amictum, ut nutrit victum.' This seems here an interpr. far too definite and realistic: θάλπει certainly primarily and pro-

αὐτοῦ. 31 ἀντὶ τοῦτου καταλείψει ἄνθρωπος πατέρα καὶ μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,

perly implies 'to warm,' but still may, as its very etymological affinities (θῆλῃ Θάω) suggest, bear the secondary meaning, 'to cherish,' the fostering *warmth* of the breast (comp. Theoc. *Idyll.* xiv. 38) being the connecting idea; see 1 Thess. ii. 7, ὡς ἂν τροφὸς θάλαππῃ τὰ ἑαυτῆς τέκνα.

30. μέλη] The position is somewhat emphatic; 'members,'—not accidental, but integral parts of His body (Mey.), united to Him not only as members of His mystical body, the Church, but by the more mysterious marital relation in which Christ in His natural and now glorified body stands to His Church. On the important dogmatical *application* of this passage to the Holy Communion, see Waterland, *Eucharist*, ch. vii. Vol. iv. p. 600, 608.

ἐκ τῆς σαρκὸς κ. τ. λ.] The primary and proper meaning of these profound words has been much obscured by a neglect of their strict reference to the context, and by the substitution of *deductions* and *applications* for the simple and grammatical interpretation. We must thus set aside all *primary* reference to the sacraments (Theodoret), to the Holy Communion (Olsh.), to Baptism (comp. Chrys.), and certainly to the crucifixion ('per corporis ejus et sanguinis pretium redempti,' Vatabl. ap. Poli *Syn.*). A reference to the ἐνσάρκωσις (Irenæus, *Hæc.* v. 2) is plausible, but untenable; for Christ, thus considered, is of *our* flesh, not *we* of *his*, John i. 14; and even if this be explained away ('quia in hac naturâ ipse caput est,' Est., comp. Stier) the reference would have to be extended to all mankind, not, as the context requires, limited to the members of Christ's Church. The most simple and natural view (comp.

Chrys., Beng., Mey.) then seems to be this, that the words are cited (in substance) from Gen. ii. 23, to convey this profound truth,—that our real (spiritual) being and existence is as truly, as certainly, and as actually (not ὡς περ, Theod. Mops., but γρησίως ἐξ αὐτοῦ, Chrys.) from our Lord's glorified humanity (Beng.) as was the physical derivation of Eve from Adam. This is the general truth, which of course admits a forcible *secondary* application to the sacraments: we may truly say, with Waterland, that 'the true and firm basis for the economy of man's salvation is this, that in the sacraments we are made and continued members of Christ's *body*, of His *flesh* and of His *bones*. Our union with the Deity rests entirely in our mystical union with our Lord's humanity, which is *personally* united with His divine nature, which is *essentially* united with God the Father, the head and fountain of all,' *Charge*, A.D. 1739, Vol. v. p. 212. These are weighty words.

31. ἀντὶ τοῦτου] 'For this cause,' ἐνεκεν τούτου, Gen. ii. 24. The meaning is practically the same: ἀντὶ passes by a natural transition from its primary idea of *local opposition* (Xenoph. *Anab.* iv. 7. 6) through that of *counterchange* (see Winer, *Gr.* § 51. a, p. 437) to that of mere ethical relation. It can scarcely be doubted that this verse is nothing more than a free citation from Genes. ii. 24, ἀντὶ taking the place of ἐνεκεν, and referring to the same fact, the derivation of woman from man, which is clearly presupposed in the allusions of ver. 30. Meyer refers ἀντὶ τούτου with punctilious accuracy to the words immediately preceding, and gives the

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ³² τὸ μυστήριον
τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν

passage a directly mystical interpretation in reference to the final and future union of Christ with His Church. Somewhat differently and more probably, Chrys., Theodoret, Theophyl., Jerome, refer to Christ's coming in the flesh: compare Taylor *Serm.* xvii. 1, 'Christ descended from His Father's bosom and contracted His divinity with flesh and blood, and married our nature, and we became a church,' see Beng. *in loc.* It seems rash to summarily denounce such an interpr. as 'wild and visionary,' Eadie. That St. Paul adduces the verse as containing a definite allegorical meaning, is perhaps more than doubtful; but that St. Paul *may* have intended his readers to have made some such *application*, seems to have been the general opinion of the early commentators, is by no means incompatible with the context, and cannot be confidently denied. Thus, then, in a *certain* sense, we may with Hofmann, *Weiss. u. Erf.* Vol. I. p. 71, recognize in this the first prophecy in Scripture; 'primus vates Adam,' Jerome.

καταλείψει] 'shall leave.' Meyer presses the future somewhat unnecessarily. Even if in the original passage it designate something positively future, there is no reason why, in this application and free citation, it may not state not only what will, but whatever shall and ought to happen: on this ethical force of the future, see Winer, *Gr.* § 41. 6, p. 323, Thiersch, *de Pent.* III. 11, p. 158 sq.

πρὸς τὴν γυναῖκα] Comp. Matth. xix. 5, τῇ γυναίκι: on the close affinity between the dat. and the accus. with εἰς and πρὸς, and their interchange in many passages, see Winer, *Gr.* § 31. 2, p. 240. In the

present passage, *Lachm.* maintains the dat. with AD*E*FG al (3); Meth. Epiph.; compare 1 Cor. vi. 16. The external authorities are very nearly balanced, though perhaps the preponderance is in favour of the text.' Internal considerations are also in equipoise, for the dat. might as probably have been a correction from Matth. l. c. as the accus. from Gen. l. c.

32. τὸ μυστήριον τοῦτο] 'This mystery is great, i.e. deep.' What mystery? The answer is not easy, as four antecedents are possible: (a) the text immediately preceding; τὸ εἰρημένον, τὸ γεγραμμένον, Stier, Meyer, comp. Chrys., Theodorus; (b) the whole preceding subject, the strict parallelism between the conjugal relation and that between Christ and his Church; (c) the spiritual purport, 'non matrimonium humanum sed ipsa conjunctio Christi et ecclesiae,' Beng.; (d) the simple purport and immediate subject of the text, 'arctissima illa conjunctio viri et mulieris,' Est. Of these, (a), though not otherwise untenable, involves a meaning of μυστήριον, which cannot be substantiated by St. Paul's use of the word. *Musr.* seems only used by the Apostle to imply either (a) something not cognizable by (ch. i. 9, iii. 4, and appy. vi. 19), or (β) not fully comprehensible by unassisted human reason (1 Cor. xiv. 2, 1 Tim. iii. 9, 16), but not, as here (compare Schoettg. *Hor.* Vol. I. p. 783), 'a passage containing an allegorical import.' See Tholuck, *Rom.* xi. 25, comp. Lobeck, *Aglaoph.* Vol. I. p. 85, 89. Of the rest, (b) and (c) are less plausible, as in both cases—more especially in the latter—the remark ἐγὼ δὲ λέγω κ.τ.λ. would seem superfluous,

ἐκκλησίαν. 33 πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἣ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

and the force of the pronoun obscure. On the whole, then, (d) seems best to harmonize with the context. Thus, then, ver. 29 states the exact similarity (καθὼς) of the relationship; ver. 30 the ground of the relation in regard of Christ and the Church; ver. 31 the nature of the conjugal relation, with a possible reference also to Christ; ver. 32 the mystery of that conjugal relation in itself, and still more so in its typical application to Christ and to His Church. It is needless to observe that the words cannot possibly be urged in favour of the sacramental nature of marriage (Concil. Trid. xxiv. init.), but it may fairly be said that the very fact of the comparison (see Olsh.) does place marriage on a far holier and higher basis than modern theories are disposed to admit: see Harl. *in loc.* ἐγὼ δέ]

Both of these words retain their proper force; ἐγὼ is neither unemphatic (Winer, *Gr.* § 22. 6, p. 176) nor in special reference to his own celibacy (comp. Stier), but, as De W. admits, marks the subjective character of the application and comparison, and also (supported by the slightly adversative force in the metabatic δέ) contrasts it with any other interpretation that might have been adduced (Mey.). 'The mystery of this closeness of the conjugal relation is great, but I am myself speaking of it in its still deeper application, in reference to Christ and the Church.'

εἰς Χριστόν] 'in reference to,' not 'of,' Conyb. and Hows.: the preposition marks the ethical direction of the speaker's words, Acts ii. 25, see Winer, *Gr.* § 53. a, p. 473. On λέγω

δέ, formula 'explanandi atque pressius eloquendi ea quæ antea obscurius erant dicta,' see Raphael on 1 Cor. i. 12, and notes on Gal. iv. 1.

33. πλὴν] 'nevertheless,' i.e. not to press the mystical bearings of the subject any further. The particle is not resumptive (Beng., Olsh.), but adversative, 'abgesehen davon,' see Klotz, *Devar.* Vol. II. p. 725.

καὶ ὑμεῖς] 'you also,' as well as Christ towards His Church. In the formula οἱ καθ' ἓνα, καθὰ is obviously distributive, 'vos singuli:' compare 1 Cor. xiv. 27, 31, and Winer, *Gr.* § 53. d, p. 477. ὡς ἑαυτόν]

'as himself,' i.e. 'as being one with himself,' see notes on ver. 28.

ἣ δὲ γυνὴ is a simple and emphatic nominative absolute (Mey.), though not of a kind so definitely anacoluthic as Acts vii. 40 and exx. cited by Winer, *Gr.* § 28. 3, p. 207. Eadie doubts this, but his misconception appears to arise from not supplying an imper., and from joining ἵνα with the nominative, rather than referring it to the mind of the speaker. It is, however, more probable that the ellipses ought to be supplied by an indic. verb of command: see Meyer on 2 Cor. viii. 7, Winer, *Gr.* § 44. 4, p. 365. Alford, *Cor.* l.c. suggests βλέπετε, citing 1 Cor. xvi. 10, but this is not fully in point, as the subject of the imperative and the subjunctive is not the same; more pertinent is Soph. *Ed. Col.* 156, where, as Ellendt correctly observes, 'φύλαξαι adsignificatum habet loquentis consilium; hæc tibi dico ne,' &c., *Lex. Soph.* Vol. i. p. 840.

Children, obey and honour your parents according to God's commandment: fathers provoke not your children but educate them holily.

VI. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστιν δίκαιον.
 2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, 3 ἵνα

CHAPTER VI. 1. ἐν Κυρίῳ] 'in the Lord;' not God (Chrys., Theodoret), but, as in ch. iv. 7, Christ; comp. ch. v. 21. 'Ἐν is not equivalent to κατὰ, Chrys., but, as usual, denotes the sphere to which the action is to be limited. 'Ἐν Κυρ. is thus obviously joined with ὑπακ., not with γονεῦσιν, nor with both (as Origen ap. Cram. *Caten.*), and defines and characterizes the nature of the obedience, ἐν οἷς ἂν μὴ προσκρούσῃς [Κυρίῳ], Chrys. δίκαιον] 'right;' not merely πρέπον, nor merely κατὰ τὸν τοῦ Θεοῦ νόμον, Theodoret, but 'in accordance with nature (τέκνα, γονεῦσιν) and God's law;' καὶ φύσει δίκαιον, καὶ ὑπὸ τοῦ νόμου προστάσσεται, Theophyl.; compare Coloss. iii. 20. On the position of children in the early church, and the relation such texts bear to infant-baptism, see Stier, *Reden Jes.* Vol. vi. p. 924 sq.

2. τίμα κ. τ. λ.] Additional confirmation of the foregoing declaration, τοῦτο γάρ κ. τ. λ. Had δίκαιον only referred to this command, some causal particle would more naturally have been appended. The solemn recitation of the command blends the voice of God with that of nature.

ἥτις] 'seeing it is;' the pronoun has here not a strongly causal, but rather an *explicative* force: see notes on Gal. ii. 4, v. 24.

πρώτη ἐν ἐπαγγελίᾳ] 'the first,' not merely 'with promise,' Auth. Ver., Conyb. and Hows., 'cui adjuncta sit prom.' Est., but, 'in point of promise,' οὐ τῇ τάξει ['in regard of order,' notes on Gal. i. 22] εἶπεν αὐτὴν πρώτην, ἀλλὰ τῇ ἐπαγγελίᾳ, Chrys., see Winer, *Gr.* § 52. a, obs. p. 467. Meyer cites

Diodor. Sic. XIII. 37, ἐν δὲ εὐγενείᾳ καὶ πλούτῳ πρῶτος. The article is not needed with πρῶτος, ordinals being from their nature sufficiently definite: see Acts xvi. 12, Middleton, *Greek Art.* vi. 3, p. 100, comp. Winer, *Gr.* § 18. 1, p. 141. There is some little difficulty in the use of πρώτη. It has been said that the second command has a species of promise involved in it, see Origen ap. Cram. *Cat.*; if this be explained away as not a definite ἐπαγγελία (Calv.), still πρώτη would seem unusual, as the fifth command. would then be the *only* one which has a promise. The assumption that it is 'first' on the *second* table (not such a recent division as Meyer after Erasm. seems to think, see Philo, *de Special. Legg.* Vol. ii. p. 300, ed. Mang.) is arbitrary, and also open to the same objection. Harl. refers it to the foregoing commands; Meyer, with perhaps more plausibility, not merely to the commands of the decalogue, but the other Mosaic commands; simply, then, 'the first command we meet with which involves a promise.'

3. ἵνα εὖ σοι κ. τ. λ.] A slightly varied citation from the LXX, Exod. xx. 12, Deuteron. v. 16, ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς [τῆς ἀγαθῆς, Exod. i. c.] ἥς Κύριος ὁ Θεός σου δίδωσι σοι. The omission of the latter words can scarcely have arisen from the Apostle's belief that his hearers and readers (Gentiles) were so familiar with the rest of the quotation, that it would be unnecessary to cite it (see Mey.); for thus τῆς γῆς must be translated 'the land' (of Canaan, simply and historically, Mey.) and the promise denuded

ἐδ σοι γέννηται καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς. 4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

of all its significance to Christian children. It is far more probable (see Eadie) that the omission was intended to generalize the command, not merely 'toti genti,' Beng., nor in typical reference to heaven (Hamm., Olsh., see Barrow, *Decal.* Vol. VI. 524), but simply and plainly, to individuals, subject, of course, to the conditions which always belong to such temporal promises; see Leighton, *Expos. a. Command.*, p. 487 (Nelson). καὶ [ἐσθ] The future is commonly explained as a lapse into the 'oratio directa,' Deut. xxii. 7 (*Alex.*), see Winer, *Gr.* § 42. 5. 1, p. 335. It is, however, more probable that Meyer is right in connecting the fut. with ὅσα, which, though not found in Attic Greek (see Klotz, *Devar.* Vol. II. p. 630), certainly does occur in the N. T., see 1 Cor. ix. 18, Rev. xxii. 14, Winer, *l. c.*, and harmonizes perfectly with the classical use of ὅπως (see the numerous exx. cited by Gayler, *Partic. Neg.* p. 209 sq.). Whether we can here recognize a 'logical climax,' Mey., is doubtful: the future undoubtedly expresses the more lasting and certain result (compare Rev. *l. c.*, where the single act is expressed by the aor. subj., the lasting act by the future); still, as the present formula occurs in substance in Deut. *l. c.* (*Alex.*), and might have thence become a known form of expression, it seems better not to press the future more than as representing the temporal evolution of the ἐδ γένεσθαι.

4. καὶ] Bengel remarks on the presence of this particle here and ver. 9, and its absence, ch. v. 25; 'facilius parentes et heri abutuntur potestate suâ quam mariti.' This

distinction is perhaps over-pressed: καὶ here and ver. 9 introduces a marked and quick appeal (see Hartung, *Partikel. kal.* 5. 7, Vol. I. 149), and also marks that the obligation was not all on one side, but that the superior also had duties which he owed to the inferior. The duty is expressed negatively and positively.

παροργίζετε] 'provoke to wrath,' see Col. iii. 21, μὴ ἐρεθίζετε τὰ τέκνα (*Rec., Tisch.*): negative side of exhortation, οὐκ εἶπεν, ἀγαπᾶτε αὐτὰ· τοῦτο γὰρ καὶ ἀκόντων ἡ φύσις ἐπισπᾶται, Chrys. ἐκτρέφετε] 'bring up, educate,' in ethical sense, καλῶς ἐκτρέφει πατὴρ δίκαιος, Prov. xxiii. 24; so, frequently in Plato; comp. Polyb. *Hist.* I. 65. 7, ἐν παιδείᾳ καὶ νόμοις ἐκτετραμμένων. In ch. v. 29, the reference was simply physical.

ἐν παιδείᾳ καὶ νοουθεσίᾳ] 'in the discipline and admonition;' i.e. 'in the sphere of, &c.,' not instrumental, see Winer, *Gr.* § 52. ἐν, p. 464, note. These two words are not related to one another as the general (παιδ.) to the special (Harl., Mey.), but specify the two methods in the Christian education of children, training by act and discipline, and training by word; see Trench, *Synon.* § XXXII., who, however, does not seem aware that the correct interpretation and distinction had long since been propounded by Grot., 'παιδ. hic significare videtur institutionem per pœnas; νοῦθ. autem est ea institutio quæ fit verbis.' This Christian meaning of παιδεύω and παιδεία, 'per molestias eruditio,' August., seems occasionally faintly hinted at in earlier writers; see Polyb. *Hist.* II. 9. 6; comp. Xen. *Mem.* I. 3. 5. On the later form νοουθεσία instead of νουθέ-

Servants obey and faithfully do your duty to your masters as unto Christ, and ye shall receive your reward: masters do the like in return.

5 Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ. 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς

τησις, see Moeris, *Lex.* p. 248 (ed. Koch), Lobeck, *Phryn.* p. 512, 520.

Κυρίου] Not τοῦ Κ. (Mey.), which occurs in no MSS., and would needlessly violate the principle of correlation, Middleton, *Greek Art.* III. 3. 6, see *exx.* in Gersdorf, *Beiträge*, p. 295 sq. Κυρ. is the gen. *subjecti*, Him from whom the παιδ. καὶ νοθ. ultimately proceed, and by whose Spirit they must be regulated; so Harl., Olsh., Mey. The gen. *objecti* 'about the Lord,' 'monitis ex verbo Dei petitis,' Beza, though apparently adopted by all the Greek commentators (comp. Theodoret, τὰ θεῖα παιδεύειν), seems far less satisfactory.

5. τοῖς κυρίοις κατὰ σάρκα] 'to your masters according to the flesh;' κατὰ σάρκα here, as in Col. iii. 22 (where it precedes κυρ.) qualifies κυρίοις, 'your bodily, earthly masters;' see notes on ch. i. 19, ii. 11. Both here and Col. *l. c.* (where the mention of ὁ Κύριος immediately follows) the adverbial epithet would seem to have been suggested by the remembrance of the different relation they stood in to another Master, τῷ κατὰ πνεῦμα καὶ κατὰ σαρ. Κ. Whether anything consolatory (κατὰ σ. ἐστὶν ἡ δεσποτεία, πρόσκαιρος καὶ βραχεία, Chrys.) or alleviating ('manere nihilominus illis intactam libertatem,' Calv.) is further couched in the addition, is perhaps doubtful (see Harl.), still both, especially the latter, are obviously *deductions* which must have been, and which the Apostle *might* have intended to have been made. On the stricter but here neglected distinction between κύριος and δεσπότης, see Trench, *Synon.* § XXVII.

μετὰ φόβου

καὶ τρόμου] By comparing 1 Cor. ii. 3, 2 Cor. vii. 15, Phil. ii. 12, where the two words are united, it does not seem that there is any allusion to the 'durior servorum conditio,' Wolf, Beng., comp. Chrys., but only to the 'anxious solicitude' they ought to feel about the faithful performance of their duties; comp. Hammond on Phil. ii. 12, where however the idea of ταπεινοφροσύνη (Hamm.) is not so prominent as that of distrust of their own powers, anxiety that they could not do enough. ἐν ἀπλότητι κ. τ. λ.] The element in which their anxious and solicitous obedience was to be shown: it was to be no hypocritical anxiety, but one arising from a sincere and single heart; καλῶς εἶπεν, ἐνὶ γὰρ μετὰ φ. καὶ τρ. δουλεύειν οὐκ ἐξ εὐνοίας δέ, ἀλλ' ὡς ἂν ἐξῆ, Chrys. 'Ἀπλότης occurs seven times (2 Cor. i. 12 is doubtful) in the N. T. (only in St. Paul's Epp.), and in all marks that *openness* and sincerity of heart (not *per se* 'liberality,' see the good note of Fritz. *Rom.* Vol. III. 62) which repudiates *duplicité*, in thought (2 Cor. xi. 3) or action (Rom. xii. 8). It is joined with ἀκακία, Philo, *Opif.* § 41, p. 38, § 55, p. 61 (see Tittm. *Synon.* p. 27), with ἀγαθότης, Wisdom i. 1, and is opposed to ποικιλία πολυτροπία (Plato, *Rep.* 404 E; comp. *Hipp. Min.* 364 E, where Achilles is contrasted with Ulysses), κακουργία, and κακοθelia (Theoph., Theod. *in loc.*); see Suicer, *Thesaur.* Vol. I. p. 436.

6. ὀφθαλμοδουλείαν] 'eye service,' a word perhaps coined by St. Paul, as it is only found here and Col. iii. 22; ὀφθαλμόδουλος occurs (in ref. to this passage) in *Constitut. Apost.* Vol. I.

δοῦλοι Χριστοῦ ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, ⁷ μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, ⁸ εἰδότες ὅτι ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν,

8. ὁ ἐάν τι ἕκαστος] So *Tisch.* with JK; great majority of mss. Syr. (both) al. Chrys. (3) but *ἀνθρ.* for ἐκ (2). Theodoret (adds ἡμῶν). Dam. Theoph. (Ecum. (*Rec.*, *Griesb.*, *Scholz*, *De W.*, *Meyer*). The shorter and inverted reading, ἕκαστος ὁ ἐάν, is supported by very strong external authority, viz. by ADEFG; many mss. Vulg. It. al. Bas. al. (*Lachm.*, *Rück.*, commended by *Griesb.*); still the internal arguments derived from paradiplo-matic (see pref. to *Gal.* p. xvi) considerations are so decided that we seem fully authorized in retaining the reading of *Tisch.* The example is instructive, as it would seem the numerous variations can all be referred either to (a) correction, or (b) error in transcription, or both united. (a) The tmesis seems to have suggested a correction ὁ τι ἐάν, and then, on account of the juxtaposition of *ὅτι* ὁ τι, the further correction of AB, &c. (b) It is also not improbable that owing to homeoteleuton, ὁ ἐάν τι was, in some mss. accidentally omitted, and that the unintelligible reading *ὅτι ἕκαστος ποιήσῃ* then received various emendations: thus we may account for the insertion of ὁ ἐάν τις (I. 27. 32), ἐάν τις (62. 179), ἐάν τι (46. 115), ὁ ἐάν (23. 47), between *ὅτι* and *ἐκ.*, all of which have this value, that they attest the position of *ἕκαστ.* adopted in the text.

p. 299 A (ed. Cotel.) The meaning is obvious; primarily in reference to the master's eye, *μὴ μόνον παρόντων τῶν δεσποτῶν καὶ ὁρώντων ἀλλὰ καὶ ἀπόντων*, Theophyl., compare Xen. *Æcon.* xii. 20; hence generally, and as in the present case, ἡ οὐκ ἐξ εὐκρινούς καρδίας προσφερομένη θεραπεία, ἀλλὰ τῷ σχήματι κεχωσμένη, Theodoret. The more correct form seems *ὀφθαλμοδουλία*, L. Dindorf in Steph. *Theaur.* Vol. v. p. 1088, 2446.

ἀνθρωπάρεσκοι] 'men-pleasers,' Psalm lii. 6, ὁ Θεὸς διεσκόρπισεν ὅσα ἀνθρωπάρεσκων. Lobeck (*Phryn.* p. 621) remarks on the questionable forms *εὐάρεσκος*, *δυνάρεσκος*, but excepts *ἀνθρωπάρεσκος*.

δοῦλοι Χριστοῦ] Opposition to *ἀνθρωπαρ.*; *τίς γὰρ Θεοῦ δοῦλος ὢν ἀνθρώποις ἀρέσκειν βούλεται; τίς δὲ ἀνθρώποις ἀρέσκων Θεοῦ δύναται εἶναι δοῦλος;* Chrys.: comp. ver. 7, where the opposition is more fully seen. Rück., following *Lachm.* (ed. stereot.), regards *ποιῶντες* as the principal member in the opposition, *δοῦλοι Χρ.* only a subordinate

member which gives the reason and foundation of it. This is harsh and arbitrary, and is properly altered by *Lachm.* in his larger edition. *Tisch.*, on the contrary (ed. 2), removes all stops, by which we must infer, either that his opinion is unfixed, or that he reverts to the earlier one of *Lachm.* and Rückert.

ἐκ ψυχῆς is joined by Syr., Chrys., and several later expositors and editors, to the following verse. The connection followed by the Auth. Ver., *Tisch.*, Mey., and others, seems more satisfactory: far from there thus being any tautology (De W.), there is rather, as Harl. has acutely shown, a gentle climactic explanation of the characteristics of the *δοῦλ. Χρ.*; he does his work heartily, and besides this, feels a sincere good-will to his master. Comp. Col. iii. 23, *ἐκ ψυχῆς ἐργάζεσθε*, which, though claimed by De W. as supporting the other punctuation, is surely more in favour of that of the text.

7. μετ' εὐνοίας] 'with good will,'

τοῦτο κομίζεται παρὰ Κυριοῦ, εἴτε δοῦλος εἴτε ἐλεύθερος.
 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν
 ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ἐν
 οὐρανοῖς καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῶ.

not merely 'lubenti animo,' Grinf. *Hell. Test.*, but 'with a well disposed ('well affected,' Eadie) mind.' Raphel (*Obs.* Vol. II. p. 489) very appositely cites Xenoph. *Æcon.* p. 673 [XII. 5], οὐκοῦν εὐνοίαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν [τὸν ἐπίτροπον] ἔχειν σοὶ καὶ τοῖς σοῖς εἰ μέλλοι ἀρκέσειν ἀντὶ σοῦ παρών. ἀνευ γὰρ εὐνοίας τί ὄφελος κ.τ.λ. This quotation certainly seems to confirm the distinction made by Harl. (to which Mey. objects) that while ἐκ ψυχῆς seems to mark the relation of the servant to his work, μετ' εὐνοίας points to his relation to his master: so also the author of the *Constit. Apost.* IV. 12, εὐνοίαν εἰσφερέτω πρὸς τὸν δεσπότην, Vol. I. p. 302, ed. Cotel.: see exx. in Elsner, *Obs.* Vol. I. p. 228. The Atticists define εὐν. as both ἀπὸ τοῦ μείζονος πρὸς τὸν ἐλάττωνα and vice versa, εὐμένεια as only the former, see Thom. Mag. p. 368, ed. Jacobitz, and exx. in Wetst. *in loc.*

8. εἰδότες] 'since ye know,' the participle has no imperatival force, 'atque scitote,' Raphel, *Annot.* Vol. II. p. 491, but gives an encouraging reason (Chrys.) why they were to act with this honesty and diligence. The translation of participles must always be modified by the context: see Winer, *Gr.* § 46. 12, p. 413. 8 ἕαν τι κ.τ.λ.] 'whatsoever, &c.': ἕαν is used for ἄν (after relatives) both in the N. T. and LXX, and also later writers. In the passages collected by Viger, *Idiom.* VIII. 6, from classical authors, ἄν clearly must be written throughout, see Herm. *in loc.*; Winer, *Gr.* § 43. 6. obs., p. 359. The relative is separated from τι by a not un-

common tmesis. Meyer cites Plato, *Leg.* IX. p. 864 E, ἢν ἂν τινα καταβλάψῃ, Lysias, p. 160, δὲ ἂν τις ὑμᾶς εἰ ποιῇ. τοῦτο] 'this,—and fully this,' expressed more at length Col. iii. 24, 25. Κομίζεσθαι refers to the receiving back again, as it were, of a deposit; so that in κομίζεται δ' ἡδίκησε, Col. I. c. (comp. 2 Cor. v. 10) there is no brachylogy, see Winer, *Gr.* § 66. 3, b, p. 676. The future obviously refers to the day of final retribution; ἐπειδὴ εἰκός ἐστι πολλοὺς τῶν δεσποτῶν μὴ ἀμείβεσθαι τῆς εὐνοίας τοῖς δούλοις, ἕκα αὐτοῖς ὑποχρεῖται τὴν ἀμοιβήν, *Æcum.*

9. καὶ οἱ κύριοι] See notes ver. 4: the duties of masters are similarly enunciated positively and negatively (ἀνιέντες τὴν ἀπ.), and concluded with a similar participial clause expressing the motive. The negative statement of the duty is omitted in parallel passages, Col. iv. 1. τὰ αὐτὰ] 'the same things,' 'evinced in action the same principles and feelings towards them; preserve the 'jus analogum' (Calv.) in your relations to them.' It does not seem necessary to restrict τὰ αὐτὰ το μετ' εὐνοίας δουλεύειν, Chrys., or to ποιεῖν τὸ θελ. κ.τ.λ., Rück., or, on the other hand, to extend it to ἐν ἀπλ., as well as to the other details, Origen, *Cram. Caten.*; compare Eadie. The reference is rather to the general expression of feeling, the εὐνοία which was to mark all their actions, ἢα εὐνοϊκῶς—θεραπεύσωσι, Theodoret, or, as more correctly modified by Stier,—κυριεύσωσι; 'ea quæ benevolentia sunt compensate,' Beng. The participial clause then is explanatory (comp. De

Put on the panoply of God; arm yourselves against your spiritual foes with all the defensive portions of Christian armour and the sword of the Spirit. Pray earnestly for all saints and for me, that may be bold.

¹⁰ Τὸ λοιπόν, ἐνδυναμούσθε ἐν Κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. ¹¹ ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ

W., here wholly miscoited by Eadie), and specifies a course of action, or rather non-action, in which the feeling was to be particularly exhibited.

τὴν ἀπειλὴν] 'the (too habitual) threatening,' quemadmodum vulgus dominorum solet,' Erasm. *Paraphr.* (cited by Meyer). As ἀπειλή expresses, by the nature of the case, a certain and single course of action, the article does not appear to be used, as with ἀδικία, ἀκολασία, &c., to specify the particular acts (Middleton, *Art.* v. 1. 1), but to hint at the common use of ἀπειλή, see ib. v. 1. 4. It is thus not necessary to modify the meaning of ἀρ. ('hardness of heart,' Olsh.): St. Paul singles out the prevailing vice, and most customary exhibition of bad feeling on the part of the master, and in forbidding this, naturally includes every similar form of harshness.

καὶ αὐτῶν καὶ ὕμων] So *Lachm.* and *Tischendorf* on fully satisfactory authority, ABD* (E*?)..... *Vulg. Goth.* Copt. &c. This reading was long since adopted by Simon Colinaeus, ed. N. T. 1534, but designated by Mill, *Prolegom.* p. 115, as 'argutius quam verius.' This is not a judicious criticism, for the probability of an omission of καὶ ὕμων, owing to homœoteleuton, is far from small, and seems very satisfactorily to account for the various readings; see Meyer *in loc.* (Crit. Notes), p. 239, Harl. p. 530.

προσωποληψία] see notes on *Gal.* ii. 6, and on the orthography, *Tisch. Prolegom.* in N. T. p. xx.

¹⁰. τὸ λοιπόν] 'Finally,' 'as to what remains for you to do;' μετὰ τὸ διατρεῖν, φησί, τὰ εἰκότα τοῦτο ἀκόλουθον καὶ ὑπόλοιπον, *Œcum.*: 'for-

mula concludendi [see Chrys.], et ut ad magnam rem excitandi,' Beng., see 2 Cor. xiii. 11, Phil. iii. 1, iv. 8, 1 Thess. iv. 1, 2 Thess. iii. 1. On the distinction between τὸ λοιπόν and τοῦ λοιποῦ (which *Lachm.* adopts here with AB), see notes on *Gal.* vi. 17; and between it and τὸ μέλλον (merely 'in posterum') *Tittm. Synon.* p. 175. ἐνδυναμούσθε] 'be strengthened,' less definitely, 'be strong,' Auth. Ver.: not middle, 'corroborate vos,' Pisc., but (as always in the N. T.) passive; see Acts ix. 22, Rom. iv. 20, 2 Tim. ii. 1, Heb. xi. 34; Fritz. *Rom.* l. c. Vol. 1. p. 245. The active occurs, Phil. iv. 13, 1 Tim. i. 12, 2 Tim. iv. 17, in each case in reference to Christ. The simple form is only found once, Col. i. 11, see Lobeck, *Phryg.* p. 605. καὶ ἐν τῷ κ. τ. λ.] 'and in the power of His might;' not ἐν διὰ δυοῖν, Beng.; καὶ introduces a further mention of the principle in which our strength was to be sought for, and in which it abided: comp. 2 Cor. xii. 9, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. On the expression τὸ κράτος τῆς ἰσχύος see notes ch. i. 19, and on ἐν Κυρίῳ ('in the Lord,' our only element of spiritual life) see notes ch. iv. 1.

¹¹. τὴν πανοπλίαν] 'the whole armour,' 'the panoply.' The emphasis rests on this word (Mey.) as the repetition in ver. 13 still more clearly shows, not on τοῦ Θεοῦ (Harl.); 'significat debere nos ex omni parte instructos esse, ne quid desit,' Calv. Πανοπλία ('omnia armorum genera quibus totum militis corpus tegitur,' Raphael *in loc.*, παντέλης παν. Plato, *Leg.* vii. 796 B) here clearly denotes not merely the 'armatura,' *Vulg.*, but

δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου,
 12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ

the 'universa armatura,' Beza, the armour in all its parts, offensive and defensive; see Judith, xiv. 4, πανοπλίαν, compared with ver. 2, τὰ σκεύη τὰ πολεμικά. It has been doubted whether St. Paul is here alluding to the armour of the Hebrew or the Roman soldier; the latter is most probable, but both were substantially the same: see esp. Polyb. *Hist.* vi. 23, a good art. in Kitto, *Cyclop.* ('Arms, Armour'), and Winer, *RWB. art.* 'Waffen.' Θεοῦ] 'of God;'

'quæ a Deo donantur,' Zanch.; gen. of the source, origin, whence the arms came, Hartung, *Casus*, p. 23; ἀπασιν διαρέμει τὴν βασιλικὴν παντευχίαν, Theodoret. στῆναι πρὸς] 'stand against;' στῆναι, as Raphael (Vol. II. p. 493) shows, is a military expression, 'to stand one's ground' (φείγειν, see esp. Kypke, *Obi.* Vol. II. p. 301. Πρὸς, in this connection, has thus the meaning 'adversus,' with the implied notion of hostility ('contra'), which is otherwise less usual, unless it is involved in the verb, see Winer, *Gr.* § 51. h. p. 482, note.

μεθοδείας] 'wiles,' or perhaps, as more in harmony with the context, 'stratagems,' Eadie: see notes on ch. iv. 14. The plural denotes the various concrete forms of the abstract singular, see notes on Gal. v. 20.

12. ἡ πάλη] 'our struggle,' 'the struggle in which we are engaged.' It is commonly asserted that the metaphor is not here fully sustained, πάλη (πάλλω) is certainly properly 'lucta' (Plato, *Leg.* vii. 795 D) we find however, πάλη ἀγῶνι, Eur. *Herac.* 160, πάλω μωρῶτες λόγχῃ. Lycophron. (*Wassend.* 1358: it is very possible that the word (an ἀν. λεγόμεν. in N. T., not found in LXX) was chosen to convey

the idea of the personal, individualizing nature of the encounter.

αἷμα καὶ σάρκα] 'flesh and blood,' mere feeble man: οὐ πρὸς τοὺς τυχόντας ἐχομέν φησιν, οὐδὲ πρὸς ἀνθρώπους ὁμοιοπαθεῖς ἡμῖν καὶ ἰσοδυνάμους, Theophyl.: comp. Polyænus, *Strateg.* III. 11, μὴ ὡς πολεμίους συμβάλλοντες ἀλλ' ἀνθρώποις αἷμα καὶ σάρκα ἐχούσι [the exhortation of Chabrias to his soldiers], and see notes on Gal. i. 16, where the formula is more fully explained.

ἀλλὰ] There is here no ground for translating οὐκ ἀλλὰ, 'non tam . . . quam:' comp. Glass. *Philolog.* i. 5. 22, Vol. i, p. 420 sq. (ed. Dathe). The negation and affirmation are both absolute; 'non contra homines' ['vassa sunt, alius utitur,' August.], sed contra dæmones,' Cornel. a Lap.: see esp. Winer, *Gr.* § 59. 8, p. 579, where this formula is very satisfactorily discussed. Even in those εἰς where the negation cannot, by the nature of the case, be considered completely absolute, e.g. i Thess. iv. 8, it must still not be weakened by a paraphrase. In such cases, as Winer ably shows, the negation has designedly a rhetorical colouring, which, in a faithful and forcible translation, ought always to be preserved without any toning down: see Fritz. *Mark.* Excurs. II. p. 773 sq., Klotz, *Derar.* Vol. II. p. 9, 10.

πρὸς τὰς ἀρχάς] See notes on ch. i. 23; the same terms which are there used to denote the classes and orders of good, are here similarly applied to evil angels and spirits: Usteri, *Lehrb.* II. 2. B, p. 335.

τοὺς κοσμοκράτορας κ. τ. λ.] 'the world-rulers of this darkness:' those who extend their world-wide sway over the present (comp. ch.

πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας

ii. 2) spiritual and moral darkness; τοῖου σκότους; ἀρα τῆς νυκτός [comp. Wetst.]; οὐδαμῶς ἀλλὰ τῆς πονηρίας, Chrys., see ch. v. 8. Meyer rightly maintains (against Harless) the full meaning of κοσμοκρ., as not merely 'rulers,' but 'rulers over the world,' *munditenentes*, Tertull. *Marc.* v. 18, κόσμος preserving its natural and proper force. So even in the second of the three exx. cited by Schoettg. *Hor.* Vol. I. p. 790, out of Rabbinical writers ('qui vocem hanc, πνευστον civitate sua donarunt'), which Harl. here adduces, 'Abraham persecutus est quatuor πνευστον' i.e. reges,' the word appears used designedly with a rhetorical force: ex. 3 is perfectly distinct. Exx. from later writers are cited by Elsner, *Obs.* Vol. I. p. 219. The dogmatical meaning is correctly explained by the Greek commentators: the evil spirits exercise dominion over the κόσμος, not in its mere material nature (ὡς ἐν τῇ στίσις ἀρεταίῃς, Theophyl.) but its ethical and perhaps intellectual character and relations (ὡς κατεπεποιθότες τῶν τὰ κοσμικὰ φρονησάντων, Ecumen.), the depravation of which is expressed by τοῖς σκ. τοῖς τούτοις: see John, xvi. 11, ὁ ἄρχων τοῦ αἵματος, 1. ib. v. 19, ὁ κ. δλος ἐν τῷ Παράφ' [see notes, ver. 16] αἵματι, 2 Cor. iv. 4, ὁ θεὸς τοῦ αἵματος τοῦτοις, compare John, xiv. 30. On the meanings of κόσμος, see Bauer, *de Regno Verbo*, III. 2. 3 (*Comment.* Thol. Vol. II. p. 144, 154., and comp. notes on Gal. iv. 3. τὰ πνευματικὰ τῆς πονηρίας, 'the spiritual hosts, communities, of wickedness,' characterised by essential πονηρία: gen. of 'the characteristic quality.' Schencklein, *Synt.* § 16. 3. p. 115: ἐπειδὴ γὰρ εἰς αὐτὰς ἐγγεγραμμένη

ματα, προσέθηκε τῇ πονηρίας, Theoph. compare (Ecumen. in loc. τὰ πνευματικὰ are not, however, merely τὰ πνεύματα (Elsner, 1), but in accordance with the force of the collective neut. adjunct. (Bernhardy, *Synt.* VI. 2, p. 326, Jelf, *Gr.* § 436. 1. 8) denote the bands, hosts, or confraternities of evil spirits: Winer and Meyer aptly cite τὰ ληστορικὰ ('robber-hordes'), Polymn. *Strateg.* v. 14. 1 (τὰ δοῦλα, τὰ αἰχμάλωτα cited by Mey. after Bernhardy are not fully appropriate, see Lobeck, *Phryn.* p. 378); comp. τὰ δαίμονια, and see esp. Winer, *Gr.* § 34. 2. obs. 3, p. 271. The gloss of the Auth. Ver. 'spiritual wickednesses,' does not seem tenable, for if τὰ πνευματικὰ be taken as the abstract neuter expressive of the properties or attributes (the 'dynamic neut. adj.' of Krüger, *Sprachl.* § 43. 4. 27; comp. Stier), the meaning must be not 'spiritalis malignitates,' Beza, but 'spiritualis nequitia,' Vulg., i.e. 'spiritual elements, properties, of wickedness' (see Jelf, *Gr.* § 436, obs. 2), an abstract meaning which obviously does not harmonize with the context; see Meyer in loc. The concrete interpretation, on the other hand, is grammatically correct, and far from unavailing after the definite τοῖς κοσμοκράτ.

ἐν τοῖς ἐπεραιοῖς, 'in the heavenly regions,' 'in the sky, or air,' Dobner, *Adv.* Vol. I. p. 554: see notes ch. i. 20, ii. 6. Here again we have at least three interpretations: (a) that of Chrys. and the Greek commentators, who give τὰ ἐπερ. an ethical reference, 'heavenly beings': (b) that of Russ., Martini, Erdie, al. who refer the expression to the same, the locality of the conflict, 'the celestial space occupied by the church';

ἐν τοῖς ἐπουρανίοις. ¹³ διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ

(c) the ancient interpr. (see Jerome *in loc.*; comp. Tertull. *Marc.* v. 18, where, however, the application is too limited) according to which ἐν τοῖς ἐπ. is to be joined with τὰ πν. τῆς πον. as specifying the abode of the τὰ πνευματ. Of these (a) is opposed to the previous local interpretations of the words, and involves an arbitrary explan. of ἐν (= ὑπέρ, Chrys. or περί, Theod.); (b) seems vague and not fully intelligible; (c) on the contrary is both grammatically admissible (as the clause thus presents a single conception, 'supernal spirits of evil,' see notes on ch. i. 19) and exegetically satisfactory. The abode of the evil spirits was specified, ch. ii. 2, as ἐναέριος; here the latent opposition, αἷμα καὶ σὰρξ (on earth) and τὰ πνευμ. (in supernal regions), suggests a word of greater antithetical force, which still can include the same lexical meaning; comp. Matth. vi. 26, τὰ περὶ τοῦ οὐρανοῦ. As in ch. ii. 2 there is not the slightest reason for limiting the term to the mere physical atmosphere: see notes *in loc.*; comp. Hofm. *Schriftb.* Vol. I. p. 402. The repetition of πρὸς forms a rhetorical 'polysyndeton': see Winer, *Gr.* § 54. 7. obs. p. 499. Eadie (p. 444) forcibly states the vivid contrasts the clauses suggest.

¹³ διὰ τοῦτο] 'On this account,' 'wherefore.' Since we have such adversaries to contend with. ἀναλάβετε] 'assume,' 'take up,' not necessarily 'to the field of battle,' Conyb. and Hows., but with simple local reference) (κατατίθεσθαι; ἀνλαμβ. τὰ ὅπλα κ.τ.λ., is the technical expression: see Deut. i. 41, Jer. xxvi. 3, Judith, xiv. 3, 2 Macc. x. 27, xi. 7, and exx. in Kypke, *Obs.* Vol. II. p. 302, Elsner, *ib.* Vol. I.

p. 231, and Wetst. *in loc.*

τῇ ἡμέρᾳ τῇ πονηρᾷ] 'the evil day of violent temptation,' Fell: ἡμέραν πονηρὰν τὴν τῆς παρατάξεως ἡμέραν καλεῖ, ἀπὸ τοῦ ἐνεργοῦντος αὐτῇ διαβόλου τὸ ὄνομα τεθεικώς, Theodoret; Schoettgen compares πῦρ πῦρ 'hora mala, quando periculum nobis imminet,' Vol. I. p. 793. The use of ἡμέρα rather than αἰὼν (Gal. i. 4) is opposed to the interpr. of Chrys., (Ecum., Theophyl., τὸν παρόντα βίον φησί; and the foregoing earnest tone of exhortation to the idea that any consolation (scil. τὸ βραχὺ ἐδόλωσε, Theophyl., comp. Chrys.) was implied in the use of ἡμέρα. More untenable is the view of Meyer, that St. Paul is here specifying the day when the last great Satanic outbreak was to take place: see notes on Gal. I. 4. The arbitrary nature of this otherwise able commentator's views on eschatology has been before alluded to.

ἅπαντα κατεργασάμενοι] 'having accomplished, fully done, all,' not merely before the fight, Beng., but as στήναι ('to stand your ground') obviously suggests, *in* and *appertaining* to the fight: all things that the exigences of the conflict required. The special interpr. of Ecum. (compare Chrys.) κατεργασ. = καταπολεμήσαντες, 'having overcome all,' Marg. (compare Ezek. xxxiv. 4, 3 Esdr. iv. 4), though adopted by Harl. is very doubtful; for, in the first place, the masc. would have seemed more natural than the neut. ἅπαντα (Est., contr. De W.); and secondly, though κατεργάζ. occurs 20 times in St. Paul's Epp., it is only in one of two senses, either *perficere* ('notat rem arduam,' Fritz.), as here, Rom. vii. 18, Phil. ii. 12, al., or *perpetrare* ('de rebus quæ fiunt non

πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι. ¹⁴ στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, ¹⁵ καὶ ὑποδησάμενοι τοὺς

honeste'), Rom. i. 27, ii. 9, al.: see Fritz. *Rom.* II. 9, Vol. I. p. 107, and the numerous exx. cited by Raphael, *Annot.* Vol. II. p. 495 sq. Στήναι is, then, not 'stare tanquam triumphatores,' Zanch. ap. Pol. *Syn.* (comp. even Meyer), but as in ver. 11, 'to stand firm' (the battle is life-long), 'ut non cadatis aut loco cedere cogamini,' Est.; so Eadie.

14. Στήτε οὖν] 'Stand therefore,' not as in ver. 13, in the fight; but as the context obviously requires, *ready for the fight*; 'kampffertig,' De W. περιζωσάμενοι τὴν ὀσφύν] 'having girt your loins about;' comp. Isaiah, xi. 5, ἔσται δικαιοσύνη ἐξωμένος τὴν ὀσφύν αὐτοῦ, καὶ ἀληθεία ἐιλημένος τὰς πλευράς. The remark of Holz., that the aorists are improperly used for presents, is unfortunate; the different acts specified by the participles were all completed before the soldier took up his position. The girdle was no mere ornament (Harl., comp. Eadie); the sword, except in the Homeric age, and in later times, when ornamented 'baltei' came into use (Smith, *Dict. of Antiq.*, art. 'balteus') seems commonly to have been attached to it: see plates in Montfaucon, *L'Antiq. Expl.* Vol. IV. I, p. 19 sq. and *Suppl.* Vol. IV. p. 14 sq., Winer, *RWB.* art. 'Gürtel.' It was the first and most necessary portion of the equipment; στρατιώτης ἀζωστος was, as Meyer observes, a very 'contradictio in adjecto.'

ἐν ἀληθείᾳ] 'with truth,' truth is the girdle: ἐν is instrumental, see Isaiah xi. 5 quoted above; comp. Psalm lxiv. 7, περιεζωσμένος ἐν ἀνασσειᾷ. It has been doubted (see *Œcumen. in loc.*) whether by ἀληθεία is meant what is termed

objective truth (ἀλ. δογμάτων Œcum. I), i.e. 'the orthodox profession of the Gospel,' Hamm. on *Luke*, xii. 35, or subjective truth: the latter is most probable, provided it is not unduly limited to mere 'truthfulness' (Chrys. I) or sincerity (Calv., Olsh.). It must be taken in its widest sense ἀληθ. ἐν Ἰησοῦ, iv. 21, the inward practical acknowledgment of the truth as it is in Him: δόνη δὲ ὡς πρὸς τὸν Χρ. νοῆσαι, τὸν ὄντως ἀληθεῖαν, Œcum.

τῆς δικαιοσύνης] Gen. of apposition: Winer, *Gr.* § 48. 2, p. 422, comp. Scheuerl. *Synt.* § 12. I, p. 82. So Isaiah, lix. 17, καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα, Wisdom, v. 19, ἐνδύσεται θώρακα δικαιοσύνης. This δικαιοσύνη is not 'righteousness' in its deeper scriptural sense, scil. by faith in Christ (Harl.), as *πίστις* is mentioned independently in ver. 16, but rather Christian moral rectitude, Mey., Olsh., Usteri, *Lehrb.* II. I. 2, p. 190, τὸν καθολικὸν καὶ ἐνδρεον βίον, Chrys., or more correctly speaking, the righteousness which is the result of the renovation of the heart by the Holy Spirit; see Waterl. *Regen.* Vol. IV. p. 434. Eadie presses the article: it need scarcely be said its insertion is owing to the principle of correlation, Middl. *Art.* III. I. 7, p. 36.

15. ὑποδησάμενοι] It is not necessary to refer this *especially* to the Roman 'caliga' (Mey.), see Joseph. *Bell. Jud.* VI. I. 8, as the reference to the Roman soldier, though probable, is not certain: any strong *military* sandal (Heb. נֶחֱשֶׁת, Isaiah ix. 4, see Gesen. *Lex.* s.v.) is perhaps all that is implied: comp. Lydus, *Synt. Sacr.* III. 2, p. 46 sq. ἐν ἐτοιμασίᾳ] 'with the readiness:' not 'in

πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ἡ ἐπὶ
πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσε-

præparationem,' Vulg.; ἐν, as in ver. 14, being instrumental. 'Ἐτοιμασία ('preparedness,' &c. = ἐτοιμότης), a form used principally in the LXX and eccl. writers, denotes properly 'preparation' in an act. sense (Wisdom xiii. 12, ἐτοιμ. τροφῆς, Mart. Polyc. § 18, δασκῶν τε καὶ ἐτοιμ.), then 'a state of readiness,' whether outwardly considered (Joseph. *Antiq.* x. 1. 2, ἵππους εἰς ἐτοιμ. παρέχειν) or inwardly (Hippocr. *de Dec. Habitu*, Vol. 1. p. 74, ed. Kühn, comp. Psalm ix. 38, ἐτοιμ. καρδίας, i. e. τὸ ἐμπαρασκευασέν, Chrys.), and thence by a conceivable transition (esp. as ἱππὶ admits both meanings, see Gesen. *Lex.* s. v.), 'something fixed, settled' (comp. Theodot. Prov. iv. 18, ἐτοιμασία ἡμέρας = σταθερὰ μεσημβρία), and further even 'a basis, a foundation,' Heb. יָסֵד (Dan. xi. 7, τῆς ῥύξης αὐτῆς, τῆς ἐτοιμασίας αὐτοῦ, compare Esra ii. 68, Psalm lxxxviii. 14). This latter meaning, however, may have originated from a misconception of the translator, see Holzh. and Meyer *in loc.*, and at any rate is very inappropriate in this place. There is then no reason to depart from the more correct meaning, 'readiness,' 'preparedness' (Eadie), not, however, ὥστε ἐτοιμοὺς εἶναι πρὸς τὸ εὐαγγέλιον, Chrys., but as the context and metaphor suggest, 'ad militiam, impedimentis omnibus soluti,' Calv. Εὐαγγέλιον is thus the gen. *subjecti*, the alacrity of which the Gospel is the source and 'causa efficiens;' Scheuerl. *Synt.* § 17, p. 126.

τῆς εἰρήνης] Gen. of the *purport* and *contents*: compare ch. i. 13, τὸ εὐαγγέλιον τῆς σωτηρίας, see notes, and Bernhardt, *Synt.* III. 44, p. 161. The sum and substance of the Gospel was ἡ εἰρήνη, Peace,

not with one another merely, but *with God* (Est.), a peace that can only be enjoyed and secured if we war against His enemies: ἀν τῷ διαβόλῳ πολεμῶμεν εἰρηνεύομεν πρὸς τὸν Θεόν, Chrys.

16. ἐπὶ πᾶσιν] 'in addition to all;' not (with local ref.) 'super omnibus, quæcumque induistis,' Beng., nor (with ethical ref.) 'above all,' Auth. Ver.; see Luke iii. 20, προσέθηκε τοῦτο ἐπὶ πᾶσι. Eadie cites Col. iii. 14, ἐπὶ πᾶσι τοῖς, but neither this passage nor Luke xvi. 26 are strictly similar, as the addition of τοῖς implies a reference to what has preceded, while ἐπὶ πᾶσι is general and unrestricted, and more nearly approaches a 'formula concludendi;' see Harl., and exx. collected by Wetst. on Luke xvi. 26. In both the force of ἐπὶ is the same, 'accession,' 'superaddition;' see Winer, *Gr.* § 52. c, p. 468.

τὸν θυρεόν] 'the shield:' *thureus* is properly anything, 'quod vicem januæ præstat,' Homer, *Od.* ix. 240, 313, 340; thence in later writers (see Lobeck, *Phryn.* p. 366) a large oblong or oval shield ('scutum') ὁλὰ τις θύρα φυλάττων τὸ σῶμα, Theophyl., differing both in form and dimensions from the round and lighter δόπις ('clypeus'): see Polyb. *Hist.* vi. 23. 2, Lips. *de Milit. Rom.* III. 2, and exx. in Kypke, Elsner, and Alberti *in loc.* Harless doubts whether *thureus* was intentionally used instead of δόπις, and cites the very similar passage, Wisdom v. 20, λήψεται δόπιδα δοῦνῃτα: it is not, however, improbable that in the time of St. Paul (perhaps 150 years later) the distinction had become more commonly recognized; see Plutarch, *Flamin.* § 12.

τῆς πίστεως] Appositional gen. similar to

σθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι,
 17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν

δικαιοσύνης, ver. 14.

σθε] Meyer urges the future in reference to his own eschatological views, see notes, ver. 13. It points simply and generally to the time of the contest, whenever that might be: the future is only 'a conditioned present,' see Bernhardt, *Synt.* x. 5, p. 377.

τοῦ πονηροῦ] *the wicked One*, the Devil; *μόνον ἐκεῖνος πομπὸς κατ' ἐξοχὴν λέγεται*, Chrys. *de Diab.* II., Vol. II. p. 309 (ed. Ben. 1834). Not 'evil,' τὸ πονηρὸν; the conflict is of an individualizing and personal nature: comp. 2 Thess. iii. 3, 1 John v. 18, and perhaps Matth. v. 37, John xvii. 15, al., but see Stier, *Reden Jes.* Vol. I. p. 218, v. 512, and contr. Suicer, *Thesaur.* s.v., Vol. II. p. 807.

τὰ πεπυρωμένα] Allusion is here distinctly made to the *σπυράκια ὄντο*, arrows, &c., tipped with some inflammable substance, which were used both by the Hebrews (Psalm vii. 14, see Winer, *RWB.* art. 'Bogen'), Greeks (Herod. viii. 52, Thucyd. ii. 75, Arrian, *Alex.* II. 18), and Romans ('malleoli,' Cicero *pro Milone*, 24, Vegetius, *de Re Mil.* IV. 18; 'falariæ,' Livy xxi. 8, were much larger), in sieges, or, under certain circumstances, against the enemy in the field. Any reference to 'poisoned darts,' Hamza, al., is not in accordance with the meaning and tense of the part. *πεπυρωμένα*. The addition of the epithet serves to mark the fell nature of the attack, and to warn the combatant; *εἰς τὴν δὲ αἰτὴν εὐχόμενος διεγείρων τοὺς στρατιώτας, καὶ ἐκείνους ἀσφαλὲς περιφύεσθαι*, Theodoret. It may be remarked that the art. is not found in ED²FG, and is rejected by Lachm. *Πεπυρ.* will then be 'when,

or although they are on fire,' Winer, *Gr.* § 19. 1. c, p. 154. On the whole, it seems more probable that the omission of the art. was owing to an oversight, than that the transcriber felt any grammatical difficulty, and sought to remedy it by insertion.

σβέσαι] It seems too much to say with Calv., 'impropre loquitur.' That the use of *σβέσαι* was suggested by *πεπυρ.* is not improbable, still, as it is certain that the larger shields, which for lightness were made of wood, were covered with hides (*μοσχέλιον δέρματι*, Polyb. *Hist.* VI. 23. 3, Lips. *de Milit.* III. 2), materials calculated to prevent full effect of the βέλη *πεπυρ.*, the particular verb does not seem inappropriate; comp. Arrian, *Alex.* II. 18.

17. καὶ τὴν κ. τ. λ.] Meyer rightly objects to the punctuation of Lachm. and Tisch.; a comma is far more suitable than a period. We have here only one of St. Paul's rapid transitions from the participial structure to that of the finite verb; see Col. i. 6, and notes ch. i. 20.

δέξασθε] 'accipite, oblata a Domino,' Beng. τοῦ σωτηρίου] 'of salvation'; gen. of apposition, as in ver. 14, 16. The use of this abstract neuter is, with the exception of this place, confined to Mt. Luke, see Luke ii. 30, iii. 6, Acts xviii. 28, though sufficiently common in the LXX; compare Isaiah lix. 17, *περικεφ. σωτηρίαν*, a passage to which its present occurrence may perhaps be referred. Τοῦ σωτ. is certainly not masculine, 'salutaris, i.e. Christi,' Beng., either here or Acts i. c., nor can we say with Mey. that τὸ σωτήριον is 'any ideal personification': in 1 Thess. v. 8, the *περικεφαλαία* is the *ἐλπίς σωτηρίας*, in the present case there is

μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ρῆμα Θεοῦ, ¹⁸ διὰ πάσης προσευχῆς καὶ δέησεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρ-

no such limitation. Salvation in Christ, as Harl. remarks, forms the subject of faith; in faith (by grace, ch. ii. 5) it is apprehended, and becomes even, in a certain sense, a present possession; see notes, ch. ii. 8.

τοῦ Πνεύματος] Gen. of the 'source or origin,' as verse 13, τὴν παντοκ. τοῦ Θεοῦ. The gen. is clearly not appositional (Ecum. I., Theophyl. I., and even Harl., Olsh.), as the epexegetical clause would thus be wholly out of place. Still less probable is a gen. 'of quality,' ἡ μάχαιρα πνευματικὴ (Chrys. 2), or a simple gen. 'of possession' in reference to the τιμωρητικὴ ἐνέργεια (Sever. ap. Cram. Cat.) of the Spirit. The sense according to the first construction seems clear and satisfactory: the sword with which the Spirit arms the Christian is the Word of God, the Gospel (ver. 15), which is the δύναμις Θεοῦ (Rom. i. 16, 1 Cor. i. 18) to every one who believeth: comp. Heb. iv. 12.

18. διὰ πάσης κ.τ.λ.] Modal clause, dependent on the principal imperative στήτε οὖν (Mey.) not on the subordinate aor. imper. δέξασθε, which is only a variation of the participial structure, and with which the idea of duration expressed in πάσης and παντὶ καιρῷ would not be consistent. The seeming tautology and an imaginary logical difficulty in προσεύχεσθαι διὰ πάσης προσ. ἐν παντὶ καιρῷ have induced Mey. to disconnect διὰ πάσης κ.τ.λ. and προσευχόμενοι. This, though not inconsistent with the use of διὰ ('conditio in qua locatus aliquid facias,' Fritz. Rom. ii. 27, Vol. I. p. 138), is still neither necessary nor satisfactory: διὰ πάσης κ.τ.λ. simply and correctly denotes the earnest (because

varied) character of the prayer (see Theophyl.); ἐν παντὶ καιρῷ, the constancy of it (ἐνδελεχῶς, Theod., comp. Luke xviii. 1, 1 Thess. v. 17, 2 Thess. i. 11); ἐν Πνεύματι (see infra), the holy sphere of it. Conyb. and Hows. translate the part. as a simple imperat., and make ver. 18 the beginning of a new paragraph. This cannot be justified, see Winer, Gr. § 46. 2, p. 399. It has been doubted whether there is any exact distinction between προσευχὴ (πῆρη) and δέησις (πῆρη). Chrys. and Theodoret on 1 Tim. ii. 1 explain προσ. as αἰτησις ἀγαθῶν (see Suicer, Thesaur. s.v. 1) δέησ. as ὑπὲρ ἀπαλλαγῆς λυπηρῶν κερελα (so Grot., as ἀπὸ τοῦ θεοῦ, but see 2 Cor. i. 11); comp. Origen, de Orat. § 33, Vol. xvii. p. 292, ed. Lomm. Alia alia. The most natural and obvious distinction is that adopted by nearly all recent commentators, viz. that προσ. is a 'vocabulum sacrum' (see Harl.) denoting 'prayer' in general, precatio; δέησις, a 'vocabulum commune,' denoting a special character or form of it, 'petition,' rogatio; see Fritz. Rom. x. 1, Vol. II. p. 372, Huther on Tim. I. c.

ἐν παντὶ καιρῷ] There is no necessity to restrict this to 'every fitting season,' Eadie: the mind of prayer (τὸ ὁμιλεῖν τῷ Θεῷ, Theophyl. on 1 Thess. v. 17) is alluded to as much as the outward act; see Alford on Luke xviii. 1.

ἐν Πνεύματι] 'in the Spirit:' certainly not the human spirit, 'cum devoto cordis effectu,' Est., nor as in contrast to βαρτολογεῖν, Chrys., but, the Holy Spirit (Jude 20), in whose blessed and indwelling influence and by whose merciful aid we are enabled to pray (Rom. viii. 15, Gal. iv. 6), yea, and

τερήσει καὶ δεήσει περὶ πάντων τῶν ἀγίων, ¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν

who Himself intercedes for us (Rom. viii. 26).

ἐς αὐτό] 'for this,' *thereunto*: scil. τὸ προσεύχασθαι ἐν παντὶ καιρῷ ἐν Πνεύματι. The reference is obviously not to what follows (Holzh.), but to what precedes. It was 'for this' (scarcely more than 'in respect of this,' Mey.) that the Ephesians were to be watchful, 'for this,'—not that *all* should abide in continual prayer (Olsh., Harl.), for the prayer for the Apostle (ver. 19) is to be for a different spiritual grace, but that *they themselves* might have that grace ('ut quotidie oretis,' Est.), and exercise it in general, persistent, and appropriate supplications for all saints. Αὐτὸ τοῦτο (*Rec.*) seems manifestly a correction: 'αὐτός sæpius dicitur de eo de quo cummaxime sermo est,' Kühner *Xen. Mem.* III. 10. 14; *Matth. Gr.* § 469. 7.

ἐν πᾶσῃ προσκαρτ. κ. τ. λ. appears rightly taken by De W., and appy. Chrys., as a supplementary clause specifying a particular accompaniment to their prayer and watchfulness in regard to themselves, and a particular phase and aspect which it was to assume; 'in praying for themselves, they were uniformly to blend petitions for all the saints,' Eadie: comp. Col. iv. 2, γρηγοροῦντες ἐν αὐτῇ (προσευχῇ) ἐν εὐχαριστίᾳ, where ἐν εὐχ. denotes the attendant, concomitant act; one of the forms which προσ. was to assume.

προσκαρτ. καὶ δεήσει is *practically* an hendiadys. According to the regular rule, the substantive which contains the 'accidens' ought to follow rather than precede (see Winer, *de Hypall. & Hendiad.* p. 19), still here προσκ. so clearly receives its explanation from καὶ δεήσει, that the expression, if not

a strict and grammatical, is yet a virtual, and what might be termed a contextual ἐν διὰ δυοῖν: see Fritz. *Matth.* p. 857.

19. καὶ] 'and, to add a particular case:' on this use of καὶ in appending a special example to a general classification, see Winer, *Gr.* § 57. 2. obs., p. 515 and notes on ch. v. 18.

ὑπὲρ ἐμοῦ] 'for me;' Eadie (after Harl.) endeavours to trace a distinction between ὑπὲρ here, and περὶ ver. 18, as if the former was more special and individualizing, the latter more general and indefinite; 'sorgt um Alle, auch für mich,' Harl. This, in the present case, where the two prepp. are so contiguous, is plausible, but as a general rule, little more can be said than that ὑπὲρ in its ethical sense perhaps retains some stronger trace of its local meaning than περὶ: see notes on *Gal.* i. 4; Krüger, *Sprachl.* § 68. 28. 3.

ἵνα μοι δοθῇ] Particular object of the ἀγρυπν. ἐν προσκαρτ., and subject of the δεήσις. Δοθῇ is emphatic; it was a special gift of God, 'non nitebatur Paulus habitu suo,' Beng. The reading of the *Rec.*, δοθείη (which rests only on the authority of a few cursive mss.), would give the purpose a more subjective reference, and represent the feeling of a more dependent realization; compare ch. i. 17, and see esp. Klotz, *Devar.* p. 622, Herm. Soph. *Elect.* 57.

ἐν ἀνοίξει στόμ. must clearly be joined with the preceding (Chrys. al.), not the following words (Auth. Ver., Kypke). The meaning is not 'ad apertionem,' Beza, i.e. 'ut os aperiam,' or, in passive reference to himself, scil. actively in ref. to God, 'ut Deus aperiat os meum,' 'that my mouth may be opened,' comp. Psalm

παρρησία γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ²⁰ ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.

l. 17 (a Lap., Olsh.), but simply 'in the opening of my mouth' ('occasione datā,' Grot.), 'dum os aperio,' Est.; so Mey., Eadie, al.: see esp. Fritz, *Dissert.* II. ad 2 Cor. p. 99 sq. The expression ἀνοίγειν στόμα, when not specially modified or explained by the context (compare 2 Cor. vi. 11), has not, on the one hand, any prelusive reference to the nature or quality of the discourse,—οὐκ ἄρα ἐμελέτα δπερ ἔλεγεν, Chrys., 'ore semiclauso proferuntur ambigua,' Calv., nor, on the other, is merely graphic and unemphatic (Fritz. *loc. cit.*, and on *Matth.* v. 2), but nearly always appears to specify the solemnity of the act and the occasion; *Matth.* v. 2, *Job* iii. 1, *Dan.* x. 16, *Acts* viii. 33, and *appy.* xviii. 14 [it was a grave answer before a tribunal]: see Tholuck, *Bergpr.* p. 60 sq.

ἐν παρρησίᾳ κ.τ.λ.] As ἐν ἀνοίξ. τ. στόμ. hinted at the solemn and responsible nature of the act, so ἐν παρρ. refers qualitatively to the character and spirit of the preaching, θάρρος καὶ λόγον χορηγίαν ἵνα κατὰ τὸν θεῖον λόγον πληρώσω τὸν δρόμον, Theodoret. The infin. γνωρίσαι marks the contemplated and consequent result, 'ut mihi contingat λόγος, inde autem nascatur τὸ ἐν παρρ. γνωρίσαι,' Fritz. *loc. cit.*

τὸ μυστ. τοῦ εὐαγγελ.] The gen. is somewhat different to τὸ μυστήρ. τοῦ θελήματος, ch. i. 9; there it was 'the mystery in the matter of, concerning the θέλημα,' gen. *objecti*; here it is rather 'the mystery which the εὐαγγελ. has, involves,' gen. *subjecti*. The distinction between these two forms of gen. is briefly but ably stated by Krüger, *Sprachl.* § 47. 7.

20. ὑπὲρ οὗ] 'in commodum cuius,'

'to preach which.' The reference of οὗ is doubtful; it can scarcely be 'to the preceding clause,' Eadie; for as this involves two moments of thought, ἐν παρρ. and γνωρ., and as αὐτὸ would certainly seem to have the same reference as δ, there would be an inevitable tautology in ἐν αὐτῷ (scil. τὸ ἐν παρρ. κ.τ.λ.) παρρησιάσωμαι. The reference must be either simply to τὸ εὐαγγελ. (Harl.) or more probably to τὸ μυστ. τοῦ εὐαγγελ. (Mey.), as this was what the Apostle ἐγνώρισεν, and in the matter of which he prayed for the grace of παρρησία.

πρεσβεύω ἐν ἀλύσει] comp. 2 Cor. v. 2. Theophylact, and after him Wetst., have noticed the force of this collocation, 'I am an ambassador—in a chain;' 'alias legati jure gentium sancti et inviolabiles.' It seems doubtful whether there is an historical allusion ('custodia militaris,' see Beza and Grot. *in loc.*; and on this see esp. Wieseler, *Synops.* p. 394, note) involved in the use of the singular; see Paley, *Hor. Paul.* vi. 5, Wieseler, *Synops.* p. 420, and comp. *Acts* xxviii. 20, 2 *Tim.* i. 16, and Joseph. *Antiq.* xviii. 6. 10. As the singular is not conclusive, being often used, especially in the case of material objects, in a collective sense (see Krüger, *Sprachl.* § 44. 1, 1, Bernhardt, *Synt.* II. 1, p. 58), and as the use of the word in St. Paul's Ep. (here and 2 *Tim.* i. 16) is confined to the singular, it seems uncritical to say more than that the reference, though not certain and conclusive, is still by no means improbable: ἀλυσις is used in the singular, but with the article and in a more general sense, in Polyb. *Hist.* xxi. 3. 3, iv. 76. 5. ἵνα κ.τ.λ.]

I have sent Tychicus to tell you of my state and to comfort you.

21 ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τύχικος ὁ

There seems no reason to depart from the ordinary interpr.; the second *ἵνα* κ. τ. λ. is not dependent on *πρεσβ. ἐν* ἄλ. (Beng.), nor subordinate to (Harl.), but co-ordinate with *ἵνα* δοθῇ (comp. Rom. vii. 13, Gal. iii. 14), and involves no tautology. The first telic clause relates to the gift of utterance and *παρῶ.* generally, the second, to the gift of a conditioned *παρῶ.*, scil. ὡς δεῖ με λαλῆσαι. *ἐν αὐτῷ*] Scil. ἐν τῷ μυστ. τοῦ εὐαγγελ. ; 'occupied with it, engaged in preaching it.' 'Εν here marks, not so much the (official) sphere in which (see Rom. i. 9, λατρεύω ἐν εὐαγγελίῳ), as the substratum on which the *παρῶσις* was to be displayed and exercised, see Krüger, *Sprachl.* § 68. 12. 6, and notes on Gal. i. 23. It can scarcely denote the source or ground of the *παρῶ.*, Harl.; for, as 1 Thess. ii. 2, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ κ. τ. λ. (cited by Harless) clearly shows, God was the source of the *παρῶ.*; the Gospel (here 'the mystery of the Gosp.') the object in which and about which it was to be manifested. See exx. in Bernhardt, *Synt.* v. 8. b, p. 212.

21. 84] Metabatic; see notes Gal. i. 11. The Apostle passes on to the last and valedictory portion of the Ep. καὶ ὑμεῖς] 'ye also;' καὶ is certainly something more than a mere 'particle of transition,' Eadie. It indisputably refers to others besides the Ephesians, but who they were cannot be satisfactorily determined. If the Epistle to the Colossians was written first, καὶ might point to the Colossians (Harl., *Einleit.* p. 60, Wiggers, *Stud. u. Krit.* 1841, p. 453, Meyer, *Einleit.* p. 17, Wieseler, *Synops.* p. 432), but as the priority of that Ep., though apparently somewhat more probable, from inter-

nal (Neander, *Planting*, Vol. I. p. 329 Bohn, comp. Schleierm. *Stud. u. Krit.* 1832, p. 500) and perhaps external considerations (see Wieseler, *Syn.* p. 450 sq.) is still very doubtful (see Credner, *Einleit.* § 157, Reuss, *Gesch. des N. T.* § 119); this seems all that can be said, that the use of καὶ is certainly noticeable, and is not satisfactorily to be explained as merely indicating a transition to the reader (Rück.), and that though *per se* it cannot safely be relied upon as an argument in favour of the priority of the Ep. to the Colossians, it still, on that hypothesis, admits of an easy and natural explanation. The article by Wiggers, *Stud. u. Krit.* l. c., though in several points far from conclusive, deserves perusal.

τί πράσσω] 'how I fare;' not 'quid (in carcere) agam' (Wolf): explanatory of τὰ κατ' ἐμέ; see Arrian, *Epict.* I. 19, τί πράσσει Φηλικίων, *Ælian*, *Var. Hist.* II. 35, ἤρετο, τί πρᾶτται [δὲ ὑπὸ δσθeneias καταληφθεῖς], comp. *Hor. Sat.* I. 9. 4. Illustrations of τὰ κατ' ἐμέ, 'res meas' (Phil. i. 12, Col. iv. 7) are cited by Elsner, *Ods.* Vol. II. p. 234; see Wetst. and Kypke.

Τύχικος] Not Τυχικός (*Griesb.*), see Winer, *Gr.* § 6. p. 60. Tychicus was an Ἀσιανός, and is mentioned Acts xx. 4, Col. iv. 7, 2 Tim. iv. 12, Tit. iii. 12. Tradition represents him as afterwards bishop of Chalcedon in Bithynia, Colophon, or Neapolis in Cyprus; *Acta Sanct.* April 29, Vol. III. p. 613.

πιστός] 'faithful,' 'trusty;' not δέξιπστος, scil. οὐδὲν ψεύσεται ἀλλὰ πάντα δηλοῦσιν, Chrys., Beng.; for, as Mey. remarks, he was probably known to the Ephesians (comp. Acts xx. 4), though probably not to the Colossians. δούκωνος ἐν Κυρίῳ] 'minister in the

δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου,
 12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ

the 'universa armatura,' Beza, the armour in all its parts, offensive and defensive; see Judith, xiv. 4, πανοπλίαι, compared with ver. 2, τὰ σκεύη τὰ πολεμικά. It has been doubted whether St. Paul is here alluding to the armour of the Hebrew or the Roman soldier; the latter is most probable, but both were substantially the same: see esp. Polyb. *Hist.* vi. 23, a good art. in Kitto, *Cyclop.* ('Arms, Armour'), and Winer, *RWB. art.* 'Waffen.' Θεοῦ] 'of God;'

'quæ a Deo donantur,' Zanch.; gen. of the source, origin, whence the arms came, Hartung, *Casus*, p. 23; ἅπασιν διανέμει τὴν βασιλικὴν παντευχίαν, Theodoret. στήναι πρὸς] 'stand against:' στήναι, as Raphael (Vol. II. p. 493) shows, is a military expression, 'to stand one's ground' (φεύγειν, see esp. Kypke, *Obs.* Vol. II. p. 301. Πρὸς, in this connection, has thus the meaning 'adversus,' with the implied notion of hostility ('contra'), which is otherwise less usual, unless it is involved in the verb, see Winer, *Gr.* § 51. h, p. 482, note.

μεθοδείας] 'wiles,' or perhaps, as more in harmony with the context, 'stratagems,' Eadie; see notes on ch. iv. 14. The plural denotes the various concrete forms of the abstract singular, see notes on Gal. v. 20.

12. ἡ πάλη] 'our struggle,' 'the struggle in which we are engaged.' It is commonly asserted that the metaphor is not here fully sustained, πάλη (πάλλω) is certainly properly 'lucta' (Plato, *Leg.* vii. 795 D) we find, however, πάλη δορός, Eur. *Herac.* 160, πάλην μίξαντες λόγχης, Lycophron, *Cassand.* 1358: it is very possible that the word (an ἀπ. λεγόμεν. in N. T., not found in LXX) was chosen to convey

the idea of the personal, individualizing nature of the encounter.

αἷμα καὶ σάρκα] 'flesh and blood,' mere feeble man: οὐ πρὸς τοὺς τυχόντας ἐχομέν φησιν, οὐδὲ πρὸς ἀνθρώπους ὁμοιοπαθεῖς ἡμῖν καὶ ἰσοδυνάμους, Theophyl.: comp. Polyænus, *Strateg.* III. 11, μὴ ὡς πολεμοῖς συμβάλλοντες ἀλλ' ἀνθρώποις αἷμα καὶ σάρκα ἐχούσι [the exhortation of Chabrias to his soldiers], and see notes on Gal. i. 16, where the formula is more fully explained. ἀλλὰ] There is

here no ground for translating οὐκ ἀλλὰ, 'non tam . . . quam:' comp. Glass. *Philolog.* i. 5. 22, Vol. i, p. 420 sq. (ed. Dathe). The negation and affirmation are both absolute; 'non contra homines ['vasa sunt, alius utitur,' August.], sed contra dæmones,' Cornel. a Lap.: see esp. Winer, *Gr.* § 59. 8, p. 579, where this formula is very satisfactorily discussed. Even in those exx. where the negation cannot, by the nature of the case, be considered completely absolute, e.g. 1 Thess. iv. 8, it must still not be weakened by a paraphrase. In such cases, as Winer ably shows, the negation has designedly a rhetorical colouring, which, in a faithful and forcible translation, ought always to be preserved without any toning down: see Fritz. *Mark.* Excurs. II. p. 773 sq., Klotz, *Devar.* Vol. II. p. 9, 10.

πρὸς τὰς ἀρχάς] See notes on ch. i. 23; the same terms which are there used to denote the classes and orders of good, are here similarly applied to evil angels and spirits: Usteri, *Lehrb.* II. 2. B, p. 335.

τοὺς κοσμοκράτορας κ. τ. λ.] 'the world-rulers of this darkness;' those who extend their worldwide sway over the present (comp. ch.

πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικά τῆς πονηρίας

ii. 2) spiritual and moral darkness; πολοὺ σκοτεινός; ἀρα τῆς νυκτός [comp. Wetst.]; οὐδαμῶς ἀλλὰ τῆς πονηρίας, Chrys., see ch. v. 8. Meyer rightly maintains (against Harless) the full meaning of κοσμοκρ., as not merely 'rulers,' but 'rulers over the world,' *munditeneantes*, Tertull. *Marc.* v. 18, κόσμος preserving its natural and proper force. So even in the second of the three exx. cited by Schoettg. *Hor.* Vol. I. p. 790, out of Rabbinical writers ('qui vocem hanc, *קדמוניות* civitate sua donarunt'), which Harl. here adduces, 'Abraham persecutus est quatuor *קדמוניות* i.e. reges,' the word appears used designedly with a rhetorical force: ex. 3 is perfectly distinct. Exx. from later writers are cited by Elsner, *Obs.* Vol. I. p. 219. The dogmatical meaning is correctly explained by the Greek commentators: the evil spirits exercise dominion over the κόσμος, not in its mere material nature (οὐχὶ τῆς κτίσεως κρατοῦντες, Theophyl.) but its ethical and perhaps intellectual character and relations (ὡς κατακρατοῦντες τῶν τὰ κοσμικὰ φρονοῦντων, *Ecumen.*), the depravation of which is expressed by τοῦ σκ. τούτου: see John, xvi. 11, ὁ ἀρχὼν τοῦ κ. τούτου, I. ib. v. 19, ὁ κ. ὅλος ἐν τῷ Πονηρῷ [see notes, ver. 16] κείται, 2 Cor. iv. 4, ὁ Θεὸς τοῦ αἰῶνος τούτου, compare John, xiv. 30. On the meanings of κόσμος, see Bauer, *de Regno Divino*, III. 2, 3 (*Comment. Theol.* Vol. II. p. 144, 154), and comp. notes on Gal. iv. 3. τὰ πνευματικά τῆς πονηρίας] 'the spiritual hosts, communities, of wickedness,' characterized by essential πονηρία; gen. of 'the characteristic quality,' Scheuerlein, *Synt.* § 16. 3, p. 115; ἐπειδὴ γὰρ εἰσι καὶ οἱ ἀγγελοι πνεύ-

ματα, προσέθηκε τῆς πονηρίας, Theoph. compare *Ecumen. in loc.* τὰ πνευματικά are not, however, merely τὰ πνεύματα (Elsner, 1), but in accordance with the force of the collective neut. adjunct. (Bernhardy, *Synt.* vi. 2, p. 326, Jelf, *Gr.* § 436. 1. δ) denote the bands, hosts, or confraternities of evil spirits: Winer and Meyer aptly cite τὰ ληστρικὰ ('robber-hordes'), Polysen. *Strateg.* v. 14. 1 (τὰ δούλα, τὰ αἰχμάλωτα cited by Mey. after Bernhardy are not fully appropriate, see Lobeck, *Phryn.* p. 378); comp. τὰ δαιμόνια, and see esp. Winer, *Gr.* § 34. 2. obs. 3, p. 271. The gloss of the Auth. Ver. 'spiritual wickedness, does not seem tenable, for if τὰ πνευματικά be taken as the abstract neuter expressive of the properties or attributes (the 'dynamic neut. adj.' of Krüger, *Sprachl.* § 43. 4. 27; comp. Stier), the meaning must be not 'spirital malignities,' Beza, but 'spiritualia nequitiae,' Vulg., i.e. 'spiritual elements, properties, of wickedness' (see Jelf, *Gr.* § 436, obs. 2), an abstract meaning which obviously does not harmonize with the context; see Meyer *in loc.* The concrete interpretation, on the other hand, is grammatically correct, and far from unsuitable after the definite τοὺς κοσμοκράτ.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly regions,' 'in the sky, or air,' Dobree, *Adv.* Vol. I. p. 574: see notes ch. i. 20, ii. 6. Here again we have at least three interpretations: (a) that of Chrys. and the Greek commentators, who give τὰ ἐπουρ. an ethical reference, 'heavenly blessing'; (b) that of Rück., Matth., Eadie, al. who refer the expression to the scene, the locality of the combat, 'the celestial spots occupied by the church';

ἐν τοῖς ἐπουρανίοις. ¹³ διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ

(c) the ancient interpr. (see Jerome *in loc.*; comp. Tertull. *Marc.* v. 18, where, however, the application is too limited) according to which ἐν τοῖς ἐπ. is to be joined with τὰ πν. τῆς πον. as specifying the abode of the τὰ πνευματ. Of these (a) is opposed to the previous local interpretations of the words, and involves an arbitrary explan. of ἐν (= ὑπέρ, Chrys. or περί, Theod.); (b) seems vague and not fully intelligible; (c) on the contrary is both grammatically admissible (as the clause thus presents a single conception, 'supernal spirits of evil,' see notes on ch. i. 19) and exegetically satisfactory. The abode of the evil spirits was specified, ch. ii. 2, as ἐναέριος; here the latent opposition, αἷμα καὶ σὰρξ (on earth) and τὰ πνευμ. (in supernal regions), suggests a word of greater antithetical force, which still *can* include the same lexical meaning; comp. Matth. vi. 26, τὰ περὶ τὸ οὐρανοῦ. As in ch. ii. 2 there is not the slightest reason for limiting the term to the mere physical atmosphere: see notes *in loc.*; comp. Hofm. *Schriftb.* Vol. I. p. 402. The repetition of πρὸς forms a rhetorical 'polysyndeton': see Winer, *Gr.* § 54. 7. obs. p. 499. Eadie (p. 444) forcibly states the vivid contrasts the clauses suggest.

¹³ διὰ τοῦτο] 'On this account,' 'wherefore.' Since we have such adversaries to contend with. ἀναλάβετε] 'assume,' 'take up,' not necessarily 'to the field of battle,' Conyb. and Hows., but with simple local reference) (κατατίθεσθαι; ἀναλαβεῖν. τὰ ὅπλα κ.τ.λ., is the technical expression: see Deut. i. 41, Jer. xxvi. 3, Judith, xiv. 3, 2 Macc. x. 27, xi. 7, and exx. in Kypke, *Obs.* Vol. II. p. 302, Elsner, *ib.* Vol. I.

p. 231, and Wetst. *in loc.* τῇ ἡμέρᾳ τῇ πονηρᾷ] 'the evil day of violent temptation,' Fell: ἡμέραν πονηρὰν τὴν τῆς παρατάξεως ἡμέραν καλεῖ, ἀπὸ τοῦ ἐνεργούντος αὐτῇ διαβόλου τὸ ὄνομα τεθεϊκώς, Theodoret; Schoettgen compares πῆρ πῆρ 'hora mala, quando periculum nobis imminet,' Vol. I. p. 793. The use of ἡμέρα rather than αἰὼνι (Gal. i. 4) is opposed to the interpr. of Chrys., (Ecum., Theophyl., τὸν παρόντα βίον φησι; and the foregoing earnest tone of exhortation to the idea that any consolation (scil. τὸ βραχὺ ἐδήλωσε, Theophyl., comp. Chrys.) was implied in the use of ἡμέρα. More untenable is the view of Meyer, that St. Paul is here specifying the day when the last great Satanic outbreak was to take place: see notes on Gal. i. 4. The arbitrary nature of this otherwise able commentator's views on eschatology has been before alluded to.

ἅπαντα κατεργασάμενοι] 'having accomplished, fully done, all,' not merely before the fight, Beng., but as στήναι ('to stand your ground') obviously suggests, in and appertaining to the fight: all things that the exigences of the conflict required. The special interpr. of (Ecum. (compare Chrys.) κατεργασ. = καταπολεμήσαντες, 'having overcome all,' Marg. (compare Ezek. xxxiv. 4, 3 Esdr. iv. 4), though adopted by Harl. is very doubtful; for, in the first place, the masc. would have seemed more natural than the neut. ἅπαντα (Est., contr. De W.); and secondly, though κατεργάζ. occurs 20 times in St. Paul's Epp., it is only in one of two senses, either *perficere* ('notat rem arduam,' Fritz.), as here, Rom. vii. 18, Phil. ii. 12, al., or *perpetrare* ('de rebus quæ fiunt non

πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι. ¹⁴ στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, ¹⁵ καὶ ὑποδησάμενοι τοὺς

honeste'), Rom. i. 27, ii. 9, al.: see Fritz. *Rom.* II. 9, Vol. I. p. 107, and the numerous exx. cited by Raphel, *Αποστ.* Vol. II. p. 495 sq. Στήναι is, then, not 'stare tanquam triumphatores,' Zanch. ap. *Pol. Syn.* (comp. even Meyer), but as in ver. 11, 'to stand firm' (the battle is life-long), 'ut non cadatis aut loco cedere cogamini,' Est.; so Eadie.

14. στήτε οὖν] 'Stand therefore,' not as in ver. 13, in the fight; but as the context obviously requires, ready for the fight; 'kampffertig,' De W. περιζωσάμενοι τὴν ὀσφύν] 'having girt your loins about;' comp. Isaiah, xi. 5, ἔσται δικαιοσύνη ἐξωσμένος τὴν ὀσφύν αὐτοῦ, καὶ ἀληθεία εἰλημένος τὰς πλευράς. The remark of Holz., that the aorists are improperly used for presents, is unfortunate; the different acts specified by the participles were all completed before the soldier took up his position. The girdle was no mere ornament (Harl., comp. Eadie); the sword, except in the Homeric age, and in later times, when ornamented 'baltei' came into use (Smith, *Dict. of Antiq.*, art. 'balteus') seems commonly to have been attached to it: see plates in Montfaucon, *L'Antiq. Expl.* Vol. IV. I, p. 19 sq. and *Suppl.* Vol. IV. p. 14 sq., Winer, *RWB.* art. 'Gürtel.' It was the first and most necessary portion of the equipment; στρατιώτης ἄζωστος was, as Meyer observes, a very 'contradictio in adjecto.'

ἐν ἀληθείᾳ] 'with truth,' truth is the girdle: ἐν is instrumental, see Isaiah xi. 5 quoted above; comp. Psalm lxiv. 7, περιεζωσμένος ἐν δυναστείᾳ. It has been doubted (see *Ecumen. in loc.*) whether by ἀληθεία is meant what is termed

objective truth (δλ. δογμάτων *Œcum.* I), i.e. 'the orthodox profession of the Gospel,' Hamm. on *Luke*, xii. 35, or subjective truth: the latter is most probable, provided it is not unduly limited to mere 'truthfulness' (Chrys. I) or sincerity (Calv., Olsh.). It must be taken in its widest sense ἀληθ. ἐν Ἰησοῦ, iv. 21, the inward practical acknowledgment of the truth as it is in Him: δύνῃ δὲ ὡς πρὸς τὸν Χρ. νοῆσαι, τὸν ὄντως ἀληθεύον, (*Œcum.*

τῆς δικαιοσύνης] Gen. of apposition: Winer, *Gr.* § 48. 2, p. 422, comp. Scheuerl. *Synt.* § 12. I, p. 82. So Isaiah, lix. 17, καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα, Wisdom, v. 19, ἐνδύσεται θώρακα δικαιοσύνης. This δικαιοσύνη is not 'righteousness' in its deeper scriptural sense, soil. by faith in Christ (Harl.), as *πίστις* is mentioned independently in ver. 16, but rather Christian moral rectitude, Mey., Olsh., Usteri, *Lehrb.* II. I. 2, p. 190, τὸν καθολικὸν καὶ ἐνδρετον βίον, Chrys., or more correctly speaking, the righteousness which is the result of the renovation of the heart by the Holy Spirit; see Waterl. *Regen.* Vol. IV. p. 434. Eadie presses the article: it need scarcely be said its insertion is owing to the principle of correlation, Middl. *Art.* III. I. 7, p. 36.

15. ὑποδησάμενοι] It is not necessary to refer this *especially* to the Roman 'caliga' (Mey.), see Joseph. *Bell. Jud.* VI. I. 8, as the reference to the Roman soldier, though probable, is not certain: any strong military sandal (Heb. *חֵף*, Isaiah ix. 4, see Gesen. *Lex.* s.v.) is perhaps all that is implied: comp. Lydus, *Synt. Sacr.* III. 2, p. 46 sq. ἐν ἐτοιμασίᾳ] 'with the readiness:' not 'in

πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ¹⁶ ἐπὶ
πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσε-

præparationem,' Vulg.; ἐν, as in ver. 14, being instrumental. 'Ἐτοιμασία ('preparedness,' &c. = ἐτοιμότης), a form used principally in the LXX and eccl. writers, denotes properly 'preparation' in an act. sense (Wisdom xiii. 12, ἐτοιμ. τροφῆς, Mart. Polyc. § 18, δασκόν τε καὶ ἐτοιμ.), then 'a state of readiness,' whether outwardly considered (Joseph. *Antiq.* x. 1. 2, ἵππους εἰς ἐτοιμ. παρέχειν) or inwardly (Hippocr. *de Dec. Habitu*, Vol. I. p. 74, ed. Kühn, comp. Psalm ix. 38, ἐτοιμ. καρδίας, i. e. τὸ ἐμπάρδ-σκευον, Chrys.), and thence by a conceivable transition (esp. as ἄρτι admits both meanings, see Gesen. *Lex.* s. v.), 'something fixed, settled' (comp. Theodot. Prov. iv. 18, ἐτοιμασία ἡμέρας = σταθερὰ μεσημβρία), and further even 'a basis, a foundation,' Heb. יָסֵד (Dan. xi. 7, τῆς βίβης αὐτῆς, τῆς ἐτοιμασίας αὐτοῦ, compare Esra ii. 68, Psalm lxxxviii. 14). This latter meaning, however, may have originated from a misconception of the translator, see Holzh. and Meyer *in loc.*, and at any rate is very inappropriate in this place. There is then no reason to depart from the more correct meaning, 'readiness,' 'preparedness' (Eadie), not, however, ὥστε ἐτοίμους εἶναι πρὸς τὸ εὐαγγέλιον, Chrys., but as the context and metaphor suggest, 'ad militiam, impedimentis omnibus soluti,' Calv. Εὐαγγέλιον is thus the gen. *subjecti*, the alacrity of which the Gospel is the source and 'causa efficiens,' Scheuerl. *Synt.* § 17, p. 126. τῆς εἰρήνης] Gen. of the *purport* and *contents*: compare ch. i. 13, τὸ εὐαγγέλιον τῆς σωτηρίας, see notes, and Bernhardt, *Synt.* III. 44, p. 161. The sum and substance of the Gospel was ἡ εἰρήνη, Peace,

not with one another merely, but *with God* (Est.), a peace that can only be enjoyed and secured if we war against His enemies: ἀντὶ τοῦ διαβόλου πολεμῶμεν εἰρηνεύομεν πρὸς τὸν Θεόν, Chrys.

16. ἐπὶ πᾶσιν] 'in addition to all,' not (with local ref.) 'super omnibus, quæcumque induistis,' Beng., nor (with ethical ref.) 'above all,' Auth. Ver.; see Luke iii. 20, προσέθηκε τοῦτο ἐπὶ πᾶσι. Eadie cites Col. iii. 14, ἐπὶ πᾶσι τοῖς, but neither this passage nor Luke xvi. 26 are strictly similar, as the addition of τοῖς implies a reference to what has preceded, while ἐπὶ πᾶσι is general and unrestricted, and more nearly approaches a 'formula concludendi'; see Harl., and exx. collected by Wetst. on Luke xvi. 26. In both the force of ἐπὶ is the same, 'accession,' 'superaddition,' see Winer, *Gr.* § 52. c, p. 468. τὸν θυρεόν] 'the shield.' θυρεὸς is properly anything, 'quod vicem januæ præstat,' Homer, *Od.* ix. 240, 313, 340; thence in later writers (see Lobeck, *Phryn.* p. 366) a large oblong or oval shield ('scutum') ὅλὰ τις θύρα φυλάττων τὸ σῶμα, Theophyl., differing both in form and dimensions from the round and lighter δόρυ ('clypeus'): see Polyb. *Hist.* vi. 23. 2, Lips. *de Milit. Rom.* III. 2, and exx. in Kypke, Elsner, and Alberti *in loc.* Harless doubts whether θυρεὸς was intentionally used instead of δόρυ, and cites the very similar passage, Wisdom v. 20, λήψεται δόρυδα οὐδότηρα: it is not, however, improbable that in the time of St. Paul (perhaps 150 years later) the distinction had become more commonly recognized; see Plutarch, *Flamin.* § 12. τῆς πισ-τέως] Appositional gen. similar to

σθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι,
 17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν

δικαιοσύνης, ver. 14.

σισθε] Meyer urges the future in reference to his own eschatological views, see notes, ver. 13. It points simply and generally to the time of the contest, whenever that might be: the future is only 'a conditioned present,' see Bernhardt, *Synt.* x. 5, p. 377.

τοῦ πονηροῦ] *the wicked One*, 'the Devil; *μόνον ἐκεῖνος πονηρὸς κατ' ἐξοχὴν λέγεται*, Chrys. *de Diab.* II., Vol. II. p. 309 (ed. Ben. 1834). Not 'evil,' τὸ πονηρὸν; the conflict is of an individualizing and personal nature: comp. 2 Thess. iii. 3, 1 John v. 18, and perhaps Matth. v. 37, John xvii. 15, al., but see Stier, *Reden Jes.* Vol. I. p. 218, v. 512, and contr. Suicer, *Thesaur.* s.v., Vol. II. p. 807.

τὰ πεπυρωμένα] Allusion is here distinctly made to the *πυρφόροι δίστολ*, arrows, &c., tipped with some inflammable substance, which were used both by the Hebrews (Psalm vii. 14, see Winer, *RWB*, art. 'Bogen'), Greeks (Herod. viii. 52, Thucyd. ii. 75, Arrian, *Alex.* II. 18), and Romans ('malleoli,' Cicero *pro Milone*, 24, Vegetius, *de Re Mil.* IV. 18; 'falariæ,' Livy XXI. 8, were much larger), in sieges, or, under certain circumstances, against the enemy in the field. Any reference to 'poisoned' darts, Hamm. al., is not in accordance with the meaning and tense of the part. *πεπυρωμένα*. The addition of the epithet serves to mark the fell nature of the attack, and to warn the combatant; *πεπ.* δὲ αὐτὰ κέκληκεν διεγείρων τοὺς στρατιώτας, καὶ κελεύων ἀσφαλῶς περιφάρτεσθαι, Theodoret. It may be remarked that the art. is not found in BD*FG, and is rejected by Lachm. *Πεπυρ.* will then be 'when,

or although they are on fire,' Winer, *Gr.* § 19. I. c, p. 154. On the whole, it seems more probable that the omission of the art. was owing to an oversight, than that the transcriber felt any grammatical difficulty, and sought to remedy it by insertion.

σβέσαι] It seems too much to say with Calv., 'improprie loquitur.' That the use of *σβέσαι* was suggested by *πεπυρ.* is not improbable, still, as it is certain that the larger shields, which for lightness were made of wood, were covered with hides (*μοσχέλιον δέρματι*, Polyb. *Hist.* VI. 23. 3, Lips. *de Milit.* III. 2), materials calculated to prevent full effect of the βέλη *πεπυρ.*, the particular verb does not seem inappropriate; comp. Arrian, *Alex.* II. 18.

17. καὶ τὴν κ. τ. λ.] Meyer rightly objects to the punctuation of Lachm. and Tisch.; a comma is far more suitable than a period. We have here only one of St. Paul's rapid transitions from the participial structure to that of the finite verb; see Col. i. 6, and notes ch. i. 20.

δέξασθε] *'accipite, oblatam a Domino,'* Beng. τοῦ σωτηρίου] *'of salvation,'* gen. of apposition, as in ver. 14, 16. The use of this abstract neuter is, with the exception of this place, confined to St. Luke, see Luke ii. 30, iii. 6, Acts xxviii. 28, though sufficiently common in the LXX; compare Isaiah lix. 17, *περικεφ. σωτηρίον*, a passage to which its present occurrence may perhaps be referred. Τοῦ σωτ. is certainly not masculine, *'salutaris, i. e. Christi,'* Beng., either here or Acts I. c., nor can we say with Mey. that τὸ σωτήριον is 'any ideal possession:' in 1 Thess. v. 8, the *περικεφαλαία* is the ἑλπίς *σωτηρίας*, in the present case there is

μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ, ¹⁸ διὰ πάσης προσευχῆς καὶ δέσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρ-

no such limitation. Salvation in Christ, as Harl. remarks, forms the subject of faith; in faith (by grace, ch. ii. 5) it is apprehended, and becomes even, in a certain sense, a present possession; see notes, ch. ii. 8. τοῦ Πνεύματος] Gen. of the 'source or origin,' as verse 13, τὴν παντοκ. τοῦ Θεοῦ. The gen. is clearly not appositional (Ecum. I., Theophyl. I., and even Harl., Olsh.), as the exegetical clause would thus be wholly out of place. Still less probable is a gen. 'of quality,' ἡ μάχαιρα πνευματικὴ (Chrys. 2), or a simple gen. 'of possession' in reference to the τιμωρητικὴ ἐνέργεια (Sever. ap. Cram. Cat.) of the Spirit. The sense according to the first construction seems clear and satisfactory: the sword with which the Spirit arms the Christian is the Word of God, the Gospel (ver. 15), which is the δύναμις Θεοῦ (Rom. i. 16, 1 Cor. i. 18) to every one who believeth: comp. Heb. iv. 12.

18. διὰ πάσης κ.τ.λ.] Modal clause, dependent on the principal imperative στήτε ὄν (Mey.) not on the subordinate aor. imper. δέξασθε, which is only a variation of the participial structure, and with which the idea of duration expressed in πάσης and παντὶ καιρῷ would not be consistent. The seeming tautology and an imaginary logical difficulty in προσεύχεσθαι διὰ πάσης προσ. ἐν παντὶ καιρῷ have induced Mey. to disconnect διὰ πάσης κ.τ.λ. and προσευχόμενοι. This, though not inconsistent with the use of διὰ ('conditio in qua locutus aliquid facias,' Fritz. Rom. ii. 27, Vol. I. p. 138), is still neither necessary nor satisfactory: διὰ πάσης κ.τ.λ. simply and correctly denotes the earnest (because

varied) character of the prayer (see Theophyl.); ἐν παντὶ καιρῷ, the constancy of it (ἐνδελεχῶς, Theod., comp. Luke xviii. 1, 1 Thess. v. 17, 2 Thess. i. 11); ἐν Πνεύματι (see infra), the holy sphere of it. Conyb. and Hows. translate the part. as a simple imperat., and make ver. 18 the beginning of a new paragraph. This cannot be justified, see Winer, Gr. § 46. 2, p. 399. It has been doubted whether there is any exact distinction between προσευχή (πρῶτη) and δέσις (ὑπομένη). Chrys. and Theodoret on 1 Tim. ii. 1 explain προσ. as αἰτησις ἀγαθῶν (see Suicer, Thesaur. s.v. 1) δέσις. as ὑπὲρ ἀπαλλαγῆς λυπηρῶν κτελεῖα (so Grot., as ἀπὸ τοῦ θεοῦ, but see 2 Cor. i. 11); comp. Origen, de Orat. § 33, Vol. xvii. p. 292, ed. Lomm. Alia alia. The most natural and obvious distinction is that adopted by nearly all recent commentators, viz. that προσ. is a 'vocabulum sacrum' (see Harl.) denoting 'prayer' in general, precatio; δέσις, a 'vocabulum commune,' denoting a special character or form of it, 'petition,' rogatio; see Fritz. Rom. x. 1, Vol. II. p. 372, Huther on Tim. I. c.

ἐν παντὶ καιρῷ] There is no necessity to restrict this to 'every fitting season,' Eadie: the mind of prayer (τὸ ὁμιλεῖν τῷ Θεῷ, Theophyl. on 1 Thess. v. 17) is alluded to as much as the outward act; see Alford on Luke xviii. 1.

ἐν Πνεύματι] 'in the Spirit': certainly not the human spirit, 'cum devoto cordis effectū,' Est., nor as in contrast to βαρτολογεῖν, Chrys., but, the Holy Spirit (Jude 20), in whose blessed and indwelling influence and by whose merciful aid we are enabled to pray (Rom. viii. 15, Gal. iv. 6), yea, and

τερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, ¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν

who Himself intercedes for us (Rom. viii. 26).

ἐς αὐτό] 'for this,' thereunto: scil. τὸ προσεύχεσθαι ἐν παντὶ καιρῷ ἐν Πνεύματι. The reference is obviously not to what follows (Holzh.), but to what precedes. It was 'for this' (scarcely more than 'in respect of this,' Mey.) that the Ephesians were to be watchful, 'for this,'—not that *all* should abide in continual prayer (Olah., Harl.), for the prayer for the Apostle (ver. 19) is to be for a different spiritual grace, but that *they themselves* might have that grace ('ut quotidie oretis,' Est.), and exercise it in general, persistent, and appropriate supplications for all saints. Αὐτὸ τοῦτο (*Rec.*) seems manifestly a correction: 'αὐτός sæpius dicitur de eo de quo cummaxime sermo est,' Kühner Xen. *Mem.* III. 10. 14; Matth. Gr. § 469. 7.

ἐν παντὶ προσκαρτ. κ. τ. λ. appears rightly taken by De W., and appy. Chrys., as a supplementary clause specifying a particular accompaniment to their prayer and watchfulness in regard to themselves, and a particular phase and aspect which it was to assume; 'in praying for themselves, they were uniformly to blend petitions for all the saints,' Eadie: comp. Col. iv. 2, γρηγοροῦντες ἐν αὐτῇ (προσευχῇ) ἐν εὐχαριστίᾳ, where ἐν εὐχ. denotes the attendant, concomitant act; one of the forms which προσ. was to assume.

προσκαρτ. καὶ δεήσει is *practically* an hendiadys. According to the regular rule, the substantive which contains the 'accidens' ought to follow rather than precede (see Winer, *de Hypall. et Hendiad.* p. 19), still here προσκ. so clearly receives its explanation from καὶ δεήσει, that the expression, if not

a strict and grammatical, is yet a virtual, and what might be termed a contextual ἐν διὰ δυοῖν: see Fritz. *Matth.* p. 857.

19. καὶ] 'and,' to add a particular case: on this use of καὶ in appending a special example to a general classification, see Winer, *Gr.* § 57. 2. obs., p. 515 and notes on ch. v. 18.

ὑπὲρ ἐμοῦ] 'for me.' Eadie (after Harl.) endeavours to trace a distinction between ὑπὲρ here, and περὶ ver. 18, as if the former was more special and individualizing, the latter more general and indefinite; 'sorgt um Alle, auch für mich,' Harl. This, in the present case, where the two prepp. are so contiguous, is plausible, but as a general rule, little more can be said than that ὑπὲρ in its ethical sense perhaps retains some stronger trace of its local meaning than περὶ: see notes on Gal. i. 4; Krüger, *Sprachl.* § 68. 28. 3.

ἵνα μοι δοθῇ] Particular object of the ἀγγελλ. ἐν προσκαρτ., and subject of the δέσις. Δοθῇ is emphatic; it was a special gift of God, 'non nitebatur Paulus habitu suo,' Beng. The reading of the *Rec.*, δοθεῖν (which rests only on the authority of a few cursive mss.), would give the purpose a more subjective reference, and represent the feeling of a more dependent realization; compare ch. i. 17, and see esp. Klotz, *Devar.* p. 622, Herm. *Soph. Elect.* 57.

ἐν ἀνοίξει στόμ. must clearly be joined with the preceding (Chrys. al.), not the following words (Auth. Ver., Kypke). The meaning is not 'ad apertionem,' Beza, i. e. 'ut os aperiam,' or, in passive reference to himself, scil. actively in ref. to God, 'ut Deus aperiat os meum,' 'that my mouth may be opened,' comp. Psalm

παρρησία γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ²⁰ ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὥς δεῖ με λαλῆσαι.

l. 17 (a Lap., Olsh.), but simply 'in the opening of my mouth' ('occasione datā,' Grot.), 'dum os aperio,' Est.; so Mey., Eadie, al.: see esp. Fritz, *Dissert.* II. ad 2 Cor. p. 99 sq. The expression ἀνοίγειν στόμα, when not specially modified or explained by the context (compare 2 Cor. vi. 11), has not, on the one hand, any prelusive reference to the nature or quality of the discourse,—οὐκ ἄρα ἐμελέτα δπερ ἔλεγεν, Chrys., 'ore semiclauso proferuntur ambigua,' Calv., nor, on the other, is merely graphic and unemphatic (Fritz. *loc. cit.*, and on *Matth.* v. 2), but nearly always appears to specify the solemnity of the act and the occasion; *Matth.* v. 2, *Job* iii. 1, *Dan.* x. 16, *Acts* viii. 33, and *appy.* xviii. 14 [it was a grave answer before a tribunal]: see Tholuck, *Bergpr.* p. 60 sq.

ἐν παρρησίᾳ κ.τ.λ.] *As* ἐν ἀνοιξ. τ. στόμ. hinted at the solemn and responsible nature of the act, so ἐν παρρ. refers qualitatively to the character and spirit of the preaching, θάρρος καὶ λόγου χορηγίαν ἵνα κατὰ τὸν θεῖον λόγον πληρώσω τὸν δρόμον, Theodoret. The infin. γνωρίσαι marks the contemplated and consequent result, 'ut mihi contingat λόγος, inde autem nascatur τὸ ἐν παρρ. γνώρισαι,' Fritz. *loc. cit.*

τὸ μυστ. τοῦ εὐαγγελ.] The gen. is somewhat different to τὸ μυστήρ. τοῦ θελήματος, ch. i. 9; there it was 'the mystery in the matter of, concerning the θέλημα,' gen. *objecti*; here it is rather 'the mystery which the εὐαγγελ. has, involves,' gen. *subjecti*. The distinction between these two forms of gen. is briefly but ably stated by Krüger, *Sprachl.* § 47. 7.

20. ὑπὲρ οὗ] 'in commodum cuius,'

'to preach which.' The reference of οὗ is doubtful; it can scarcely be 'to the preceding clause,' Eadie; for as this involves two moments of thought, ἐν παρρ. and γνωρ., and as αὐτὸ would certainly seem to have the same reference as δ, there would be an inevitable tautology in ἐν αὐτῷ (scil. τὸ ἐν παρρ. κ.τ.λ.) παρρησιάσωμαι. The reference must be either simply to τὸ εὐαγγελ. (Harl.) or more probably to τὸ μυστ. τοῦ εὐαγγελ. (Mey.), as this was what the Apostle ἐγνώρισεν, and in the matter of which he prayed for the grace of παρρησία.

πρεσβεύω ἐν ἀλύσει] comp. 2 Cor. v. 2. Theophylact, and after him Wetst., have noticed the force of this collocation, 'I am an ambassador—in a chain;' 'alias legati jure gentium sancti et inviolabiles.' It seems doubtful whether there is an historical allusion ('custodia militaris,' see Beza and Grot. *in loc.*; and on this see esp. Wieseler, *Synops.* p. 394, note) involved in the use of the singular; see Paley, *Hor. Paul.* vi. 5, Wieseler, *Synops.* p. 420, and comp. *Acts* xxviii. 20, 2 *Tim.* i. 16, and Joseph. *Antiq.* xviii. 6. 10. As the singular is not conclusive, being often used, especially in the case of material objects, in a collective sense (see Krüger, *Sprachl.* § 44. 1, 1, Bernhardt, *Synt.* II. 1, p. 58), and as the use of the word in St. Paul's Ep. (here and 2 *Tim.* i. 16) is confined to the singular, it seems uncritical to say more than that the reference, though not certain and conclusive, is still by no means improbable: ἀλυσίς is used in the singular, but with the article and in a more general sense, in Polyb. *Hist.* xxi. 3. 3, IV. 76. 5. ἵνα κ.τ.λ.]

I have sent Tychicus to tell you of my state and to comfort you.

²¹ Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τύχικος ὁ

There seems no reason to depart from the ordinary interpr.; the second *ἵνα* κ. τ. λ. is not dependent on *πρεβ. ἐν* δλ. (Beng.), nor subordinate to (Harl.), but co-ordinate with *ἵνα δοθῇ* (comp. Rom. vii. 13, Gal. iii. 14), and involves no tautology. The first telic clause relates to the gift of utterance and *παρρ.* generally, the second, to the gift of a conditioned *παρρ.*, scil. ὡς δεῖ με λαλῆσαι. *ἐν αὐτῷ*] Scil.

ἐν τῷ μυστ. τοῦ εὐαγγελ.; 'occupied with it, engaged in preaching it.' 'Εν here marks, not so much the (official) sphere in which (see Rom. i. 9, λατρεύω ἐν εὐαγγελίῳ), as the substratum on which the *παρρησία* was to be displayed and exercised, see Krüger, *Sprachl.* § 68. 12. 6, and notes on Gal. i. 23. It can scarcely denote the source or ground of the *παρρ.*, Harl.; for, as 1 Thess. ii. 2, *ἐπαρρησιασάμεθα ἐν τῷ Θεῷ* κ. τ. λ. (cited by Harless) clearly shows, God was the source of the *παρρ.*; the Gospel (here 'the mystery of the Gosp.') the object in which and about which it was to be manifested. See exx. in Bernhardt, *Synt.* v. 8. b, p. 212.

²¹. 84] Metabatic; see notes Gal. i. 11. The Apostle passes on to the last and valedictory portion of the Ep. καὶ ὑμεῖς] 'ye also;' καὶ is certainly something more than a mere 'particle of transition,' Eadie. It indisputably refers to *others* besides the Ephesians, but who they were cannot be satisfactorily determined. If the Epistle to the Colossians was written first, καὶ might point to the Colossians (Harl., *Einleit.* p. 60, Wiggers, *Stud. u. Krit.* 1841, p. 453, Meyer, *Einleit.* p. 17, Wieseler, *Synops.* p. 432), but as the priority of that Ep., though apparently somewhat more probable, from inter-

nal (Neander, *Planting*, Vol. I. p. 329 Bohn, comp. Schleierm. *Stud. u. Krit.* 1832, p. 500) and perhaps external considerations (see Wieseler, *Syn.* p. 450 sq.) is still very doubtful (see Credner, *Einleit.* § 157, Reuss, *Gesch. des N. T.* § 119); this seems all that can be said, that the use of καὶ is certainly noticeable, and is not satisfactorily to be explained as merely indicating a transition to the reader (Rück.), and that though *per se* it cannot safely be relied upon as an argument in favour of the priority of the Ep. to the Colossians, it still, on that hypothesis, admits of an easy and natural explanation. The article by Wiggers, *Stud. u. Krit.* l. c., though in several points far from conclusive, deserves perusal.

τί πράσσω] 'how I fare;' not 'quid (in carcere) agam' (Wolf): explanatory of τὰ κατ' ἐμέ; see Arrian, *Epict.* I. 19, τί πράσσει Φηλικίων, Ælian, *Var. Hist.* II. 35, ἡμεῖς, τί πράττοι [ὁ ὑπὸ δασυελας καταληφθεὶς], comp. Hor. *Sat.* I. 9. 4. Illustrations of τὰ κατ' ἐμέ, 'res meas' (Phil. i. 12, Col. iv. 7) are cited by Elsner, *Obs.* Vol. II. p. 234: see Wetst. and Kypke.

Τύχικος] Not Τυχικός (*Griesb.*), see Winer, *Gr.* § 6. p. 60. Tychicus was an Ἀσιαρός, and is mentioned Acts xx. 4, Col. iv. 7, 2 Tim. iv. 12, Tit. iii. 12. Tradition represents him as afterwards bishop of Chalcedon in Bithynia, Colophon, or Neapolis in Cyprus; *Acta Sanct.* April 29, Vol. III. p. 613.

πιστός] 'faithful,' 'trusty;' not ἀξιόπιστος, scil. οὐδὲν ψεύσεται ἀλλὰ πάντα ἀληθεύσει, Chrys., Beng.; for, as Mey. remarks, he was probably known to the Ephesians (comp. Acts xx. 4), though probably not to the Colossians. διάκονος ἐν Κυρίῳ] 'minister in the

ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ, ²² ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

Peace be to the brethren, and grace to all true Christians.

²³ Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστειος ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ

Lord; Christ was the sphere of his ministrations, Christ's Spirit animated and actuated his labours. It does not seem necessary to refer the term *διάκονος* to any special ('sacra ordinatione diaconum fuisse,' Est.), or any general office ('qui Evangelio navat operam,' Grot.) in relation to the Gospel, but merely in reference to his services to St. Paul; see Col. iv. 7, *πιστὸς διάκονος καὶ σύνδουλος*, where, as Meyer and De W. observe, the latter term is intended to heighten and dignify the former; comp. also 2 Tim. iv. 7.

²² *εἰς αὐτὸ τοῦτο*] 'for this very purpose, and no other,' not 'for the same purpose,' Auth. Ver. The preposition is sometimes omitted; see Plat. *Sympos.* 204 A, and Stalb. *in loc.*; comp. ib. *Legg.* III. 686 c, *Protag.* 310 E.

ἵνα γνῶτε κ. τ. λ.] Obviously similar in meaning to *εἰδῆτε τὰ κατ' ἐμέ*, but perhaps with a more inclusive reference both to himself and those with him.

παρακαλέσῃ] 'comfort,' see Col. iv. 7;—perhaps 'ne offenderetis in meis vinculis,' Beng., 'ne animis deficiatis ob meas tribulationes,' Est., ch. iii. 13; so *Œcum.*, *Theophyl.*; but it is obvious that the nature and subject of the *παράκλησις* cannot be precisely defined, but must have extended to all particulars in which they needed it.

²³ *εἰρήνη*] 'Peace,' simply; not 'concordia,' Calvin, 'peaceableness,' Hamm. (comp. *εἰρηνεύετε*, 2 Cor. xiii. 11), as the Epistle, though *εἰρηνικὸς* (De Wette) in relation to the doctrinal aspects of the union of Jews and Gentiles (see ch. ii.) contains no special

exhortations on the subject of concord generally. *Εἰρήνη* is however no mere parting salutation (comp. notes ch. i. 3, and on *Gal.* i. 3), but is in effect a valedictory prayer for that *γαλήνη καὶ εὐδία ψυχῆς* (Orig. ap. Cram. *Cat.*) which was the blessed result of reconciliation with God, and His Spirit's special gift; see Steiger on *Pet.* i. 2. *τοῖς ἀδελφοῖς*] 'the brethren at Ephesus.' Wieseler, *Synops.* p. 444, refers *ἀδελφ.* specially to the Jewish Christians, *πάντων* to the Gentile Christians. This is surely a very doubtful, and even improbable interpretation; for is it likely that, in an epistle so opposed in its tenor to all national distinctions, any such special recognition of their existence would be found? *Οἱ ἀδελφ.* simply mean 'the whole Christian brotherhood.'

ἀγάπη μετὰ πίστειος] 'love with faith,' not *ἀγάπη καὶ πίστις*; the Apostle does not simply pray for the presence of each of these graces in his converts (*dy.* cannot refer to the divine love, Beng.), for, as Olsh. correctly observes, he assumed *πίστις* to be there already: what he prays for is their *co-existence*. As love is the characteristic of a true faith, the medium by which its energy is displayed (*Gal.* v. 6), so here faith is represented as the perpetual concomitant of a true love. If it had been *ἀγάπ. σὺν πίστει* it would rather have conveyed the here scarcely realizable conception of their *coherence*; compare ch. iv. 31, *πικρία . . . σὺν κακίᾳ* [badness of heart was the 'fermentum,' the active principle]; 1 Cor. x. 13, *σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασῶν* [not the one without

Χριστοῦ. ²⁴ Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

the other]; see Krüger, *Sprachl.* § 68. 13. 1.

24. ἡ χάρις] 'Grace,' κατ' ἐξοχὴν; the grace of God in Jesus Christ (Mey.). The use of the article is in harmony with the immediately preceding and succeeding mention of Him through whom (John i. 17) ἡ χάρις ἐγένετο. μετὰ πάντων]

The second form of benediction is more general and comprehensive. Meyer compares the similar *maledictory* form in 1 Cor. xvi. 22. ἐν ἀφθαρσίᾳ]

'in incorruption.' The connection of this clause and the meaning of the words are both somewhat doubtful, and must be noticed separately:—

(1) *Meaning*: excluding all arbitrary interpretations of the preposition, e. g. ὑπέρ (Chrys. 2), διὰ (Theophyl.), μετὰ (Theod.), εἰς (Beza), and all doubtful explanations of ἀφθαρσία, whether temporal (sc. εἰς τὸν αἰῶνα, Matth.), brachylogical (ὡς ζωὴν ἔχουσιν ἐν ἀφθ., Olsh.), abstr. for concrete,—real (ἐν ἀφθάρτοις, Chrys. 2) or virtual ('in unvergänglichem Wesen,' Harl.)—we have *three* probable interpr.: (a) ethical, 'sincerity,' Auth. Ver., Chrys., comp. 1 Pet. iii. 4; (b) quasi-local, in reference to the sphere of the ἀγάπη: comp. ἐν ἐπουρανίοις; (c) simply qualitative, i. e. 'imperishableness,' Ecum., Mey., al. To (a) the lexical meaning of the word is seriously opposed: see Meyer. St. Paul's use of ἀφθαρσία is perhaps rather in favour of (b), as in all the six other passages where it

occurs (Tit. ii. 3, *Rec.* is very doubtful) ἀφθ. refers directly or indirectly to a higher sphere than the present; still as ἀφθ. is anarthrous, and the explanation difficult, unless the unsatisfactory construction (β), see below, be adopted, we decide in favour of (c), and regard ἐν as marking the manner, or rather condition, in which the action takes place; comp. esp. Tit. iii. 15. (2) *Connection*: three constructions have been suggested; (a) with Χρ. Ἰησ., scil. 'Christum immortalem non humilem,' Wetst.;—(β) with ἡ χάρις, Harl., Stier;—(γ) with ἀγαπώντων, Chrys., Theod. Of these (a) is inadmissible, being exegetically unsatisfactory, and, on account of the absence of the article, grammatically suspicious; (β) is harsh, especially in a simple benediction, on account of the intercalation of so many words between the nom. and the modal factor of the sentence; (γ) is adopted by all the Greek commentators, and seems most simple and satisfactory; we translate, therefore, 'grace be with all who love our Lord Jesus Christ in incorruption, i. e. in a manner that knows neither change, diminution, nor decay;' ἡ γὰρ εἰς τὸν Χρ. ἀγάπη ἀφθαρτος καὶ ἀμείωτος μᾶλλον δὲ καθ' ἐκάστην ἐπιδιδοῦσα τὴν ἡμέραν ὥφελον εἶναι, Ecumén. Thus, then, this significant clause not only defines what the essence of the ἀγάπη is, but indicates what it ought to be,—perennial, immutable, incorruptible.



TRANSLATION.

NOTICE.

THE principles on which this translation is based are explained in the general Preface to the commentary *on the Galatians*: the English Versions with which it is compared, and the editions which have been used, are the same as those used in the Translation of the former Epistle. I have made a few references to a recent translation by Dr. Turnbull, which only came into my hands a short time since, but I have not been able to study it sufficiently to express a definite opinion upon its merits or peculiarities. It appears carefully executed, but I have observed what seem to me questionable, if not erroneous, translations.

THE EPISTLE TO THE EPHESIANS.

CHAPTER I. 1.

PAUL, an apostle of Christ Jesus by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: ² grace *be* to you, and peace, from God our Father and *from* the Lord Jesus Christ.

³ Blessed *be* the God and Father of our Lord Jesus Christ, who blessed us with all blessings of the Spirit in the heavenly *regions* in Christ: ⁴ inasmuch as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him; ⁵ having in love pre-

1. *Christ Jesus*] *‘Jesus Christ,’ *Auth.*

3. *Blessed us*] ‘Hath blessed us,’ *Auth.* and all Vv. The aorist here ought certainly to be maintained in translation, as the allusion is to the past act of the Redemption. The idiom of our language frequently interferes with the regular application of the rule, but it is still no less certain that the English præterite is the nearest equivalent of the Greek aor., see Latham, *Engl. Lang.* § 360, 361, and compare Scholef. *Hints* (Pref.), p. xi. It is possible that there are cases when the English present, owing to its expressing an habitual action (Latham, § 573), might seem to correspond to the Greek aor., but as the iterative force of the latter tense, even if admitted (see notes on *Gal.* v. 24), seems radically to differ from that of the Engl. pres. (the one expressing indefinite recurrence in the *past*, see Jelf, *Gr.* § 402. 1, the other indef. re-

currence in the *present*), it will seem best not to venture on any such translation.

Of the Spirit] ‘Spiritual,’ *Auth.* and all Vv.; see notes.

The heavenly regions] ‘Heavenly places,’ *Auth.* and all Vv. except Rhem., ‘in cœlestials.’

4. *Inasmuch as*] ‘According as,’ *Auth.*, Tynd., Cov., Cran., Gen.; ‘as,’ *Wicl.*, Cov. (Test.), Rhem. *Chose*] So Rhem.; ‘hath chosen,’ *Auth.* *Wicl.*, Coverd. (Test.), *Bish.*; ‘had chosen,’ Tynd., Cran., Gen.

Blameless] ‘Without blame,’ *Auth.*, Tynd., Cov., Cran., Gen., *Bish.*; ‘without wemme,’ *Wicl.*; ‘unspotted,’ Cov. (Test.); ‘immaculate,’ Rhem. The slight change has been made for the sake of retaining the same translation both here and ch. v. 27. On the distinction between ἀμωμος (‘in quo nihil est quod reprehendas’) and ἀμεμωτος (‘in quo nihil desiderari potest’), see Tittm. *Synon.* p. 29.

5. *Having in love, &c.*] *Auth.* and

destinated us for adoption through Jesus Christ into Him, according to the good pleasure of His will, ⁶ to the praise of the glory of His grace, wherein He bestowed grace on us in the Beloved; ⁷ in whom we are having redemption through His blood, the forgiveness of our transgressions, according to the riches of His grace, ⁸ which He made to abound towards us in all wisdom and discernment; ⁹ having made known unto us the mystery of His will, according to the good pleasure which He purposed in Himself, ¹⁰ in reference to the dispensation of the fulness of times, to gather up again together all things in Christ, the things that are in heaven and the things that are on earth, *even* in Him;

all other Vv. connect with the preceding verse; see notes. The participle expresses probably a temporal relation, 'after He had, &c.,' but in so profound a subject it seems best to retain the more undefined transl. of *Auth.*

For adoption] 'Unto the adoption of children,' *Auth.*, sim. *Rhem.*; well translated by *Gen.*, *Bish.*, 'to be adopted through J. C.,' but perhaps scarcely sufficiently literal. *Through*] So all Vv. except *Auth.*, *Wicl.*, *Rhem.*, 'by.' *Into Him*] 'To Himself,' *Auth.*; see notes.

6. *Bestowed grace on us*] 'Hath made us accepted,' *Auth.* and all Vv. except *Wicl.*, 'hath glorified us,' *Rhem.*, 'hath gratified us.'

7. *We are having*] *Auth.* and all Vv., 'we have.' *Our transgressions*] 'Sins,' *Auth.* and all Vv.

8. *Which He made to abound*] 'Hath abounded,' *Auth.*; 'he shed on us abundantly,' *Tynd.*, sim. *Cov.*; 'He hath ministered unto us abundantly,' *Cran.*; 'He hath been abundant towards us,' *Bish.*; 'He abounded toward us,' *Gen.*

Discernment] 'Prudence,' *Auth.*, *Wicl.*, *Cov.* (both), *Cran.*, *Rhem.*; 'perceavauce,' *Tynd.*; 'understanding,' *Gen.*, *Bish.* The transl. 'prudence' appears to give the word a more decided reference to

practice than the context will admit; 'understanding,' on the other hand, is too abstract, and fails to recognize the distinction between *σύνεσις* and *φρόνησις*. Perhaps the transl. in the text, or 'intelligence,' as indicating an application and exercise of the *φρόνη* and a result of (spiritual) *σοφία* (comp. 1 Cor. ii. 13), approaches more nearly to the true meaning of the word in this passage.

9. *The*] 'His,' *Auth.* *Purposed*] So *Wicl.*, *Tynd.*, *Cov.* (Test.), *Rhem.*; 'hath purposed,' *Auth.*; 'had purp.,' *Cov.*, *Cran.*, *Bish.*

10. *In reference to*] 'That in,' *Auth.*, sim. *Gen.*, *Bish.*; 'to have it declared when the tyme were full come,' *Tynd.*, *Cran.*, sim. *Cov.*; 'in the dispens.,' *Cov.* (Test.), *Rhem.*

To gather up again together] So *Gen.*, omitting 'up'; 'He might gather together in one,' *Auth.*, *Bish.*; 'shuld be gaddered together,' *Tynd.*, *Cov.*; 'to enstore,' *Wicl.*; 'to set up all things perfectly,' *Cov.* (Test.), sim. *Cran.* *The things, &c.*] So *Cov.* (Test.), sim. *Cov.*, *Tynd.*, *Cran.*, 'both which are in heaven and which are,' *Auth.*; the repetition which the older translators thus preserve is perhaps not without force in this solemn enunciation of the eternal purpose of God.

¹¹ in whom we were also chosen as *His* inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His will; ¹² that we should be to the praise of His glory, inasmuch as we have before hoped in Christ: ¹³ in whom ye too having heard the word of truth, the gospel of your salvation,—in whom, *I say*, having also believed, ye were sealed with the holy Spirit of promise, ¹⁴ which is the earnest of our inheritance, for the redemption of the purchased possession, unto the praise of His glory.

¹⁵ On this account I also, having heard of the faith which is among you in the Lord Jesus, and the love which ye have unto all the saints, ¹⁶ cease not to give thanks for you, making mention of you in my prayers; ¹⁷ that the God of

11. *We were also, &c.*] ‘Also we have obtained an,’ *Auth.*; ‘we ben clepid bi sorte,’ *Wicl.*, *sim. Cov.* (Test.), *Rhem.*; ‘we are made heyres,’ *Tynd.*, *sim. Cran.*; ‘by whom also we are come to the inheritaunce,’ *Cov.*; ‘in whom also we are chosen,’ *Gen.*, *Bish.* *His will*] So *Wicl.*, *Rhem.*; ‘His own will,’ *Auth.* and remaining Vv.

12. *Inasmuch as, &c.*] ‘Who first trusted,’ *Auth.*, *sim. Gen.*, *Bish.*; ‘that had hoped befor,’ *Wicl.*; ‘even we whyche afore have hoped,’ *Cov.* (Test.), *sim. Rhem.*; ‘we which before believed,’ *Tynd.*, *Cran.* Two things seem passed over in the *Auth.*, the causal or argumentative force of the participle ‘*quippe qui, &c.*,’ and the force of the *perf.* part. The latter can be maintained by the insertion of ‘have,’ as *Cov.*, *Rhem.*; the English perfect expresses the past in connection, by its effects or consequences, with the present: see Latham, *Engl. Lang.* § 579 (ed. 3).

13. *Ye too having, &c.*] ‘Ye also trusted after that, &c.’ *Auth.*, *sim. Gen.*, *Bish.*; ‘on whom also ye believed after that,’ *Coverd.*, similarly *Cov.* (Test.); ‘we also believe forasmoch as we have,’ *Cran.*; ‘in whom

ye also (after that, &c., wherein ye beveled) were sealed,’ *Tynd.*

I say, having, &c.] ‘Also after that ye,’ *Auth.*: change to participial structure in both members, to make the sentence a little more distinct, and to preserve in the latter the close connection of *kal* with *πιστεύσαντες*; see notes. *The*] So all Vv. except *Auth.*, which has ‘that.’

14. *Which*] See notes on *Transl. of Gal. i. 2.* *For*] So *Cov.* (Test.), *sim. Cran.*; ‘until,’ *Auth.*, *Bish.*; ‘into the red,’ *Wicl.*, *sim. Rhem.*; ‘to redeme the,’ *Tynd.* The transl. of Turnbull, *Epp. of Paul*, p. 92, ‘in the redeemed possession,’ is very insufficient and inexact.

15. *On this account, &c.*] ‘Wherefore I also after I heard,’ *Auth.*, *sim. Tynd.*, *Bish.*; ‘wherefore,’ *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*; ‘therefore,’ *Wicl.*, *Bish.*, *Rhem.* *The faith which is among you*] ‘Your faith,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘the fayth which ye have,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* *And the love which ye have*] ‘And love,’ *Auth.*, *Tynd.*, *Cran.*, *Gen.*; similarly *Bish.*, *Rhem.*; ‘the love into,’ *Wicl.*

17. *Would give*] ‘May give,’ *Auth.*, *Cov.* (both), *Cran.*; ‘myght

our Lord Jesus Christ, the Father of glory, would give unto you the Spirit of wisdom and revelation in full knowledge of Him; ¹⁸ having the eyes of your heart enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance *are* among the saints, ¹⁹ and what the surpassing greatness of His power *is* to us-ward who believe, according to the working of the power of His might, ²⁰ which He wrought in Christ, when He raised Him from the dead,—and He set *Him* on His right hand in the heavenly *regions*, ²¹ over above all Principality, and Power, and Might, and Dominion, and *indeed* every name that is named not only in this world, but also in that which is to come; ²² and put all *things* under His feet, and gave *HIM*, Head over all things, *as Head* to the church,

geve,' Tynd., Gen., Bish. Change made as an attempt to express the conditioned, hoped for, realization ('would please to give') expressed by the opt. δέφη; comp. Latham, *Engl. Lang.* § 592, Wallis, *Gramm. Angl.* p. 107. Hermann (*Soph. Elect.* 57) asserts that in German the distinction may be observed by translating the Greek subj. by the German ind. pres., the opt. by the German imperf. subjunctive. The transl. of Tynd., &c. violates the law of 'the succession of tenses;' see Latham, *Engl. Lang.* § 616. Full knowledge] 'The

knowledge,' Auth. and all Vv.
 18. *Having the eyes, &c.*] 'The eyes of your* understanding being enlightened,' Auth.; 'and lighten the eyes of youre myndes,' Tynd., Cran., Gen., sim. Cov.; 'the eyes of youre harte beyng lyghtened,' Cov. (Test.); 'the eies of your hart illuminated,' Rhem. Are among] 'In,' Auth., Wicl., Cov. (Test.), Gen., Bish., Rhem.; 'apon,' Tynd., Cov., Cran. It may be observed that Tynd., Cov., Cran., Bish., similarly insert the verb immediately before the prep., showing that they did not consider ἐν τοῖς ἀγίοις as merely appended to

κληρονομ. αὐτοῦ: see notes.

19. *What*] 'What is,' Auth., Tynd., Cov., Cran., Gen., Bish.; 'whyche is,' Wicl., Rhem. Surpassing] 'Excellent,' Wicl., 'passing,' Rhem.; 'exceeding,' Auth. and other Vv. Is to us-ward] 'To us-ward,' Auth.

The power of His might] 'His mighty power,' Cov., Bish., sim. Tynd., Cran., Gen.; 'the myght of His vertu,' Wicl.; 'the myght of His power,' Cov. (Test.), Rhem.

20. *And He set*] 'And set,' Auth.; the change in the original from the participial structure to that of the aor. indic. is thus obscured. On His right hand] So Tynd., Cov., Cran., Rhem., sim. Wicl.; 'at His own right hand,' Auth.; so Cov. (Test.), Gen., Bish.; but omit 'own.' Heavenly regions] 'Heavenly places,' Auth., Gen., Bish.; 'heavenli thingis,' Wicl., Tynd., Cov. (both), Cran.; 'celestials,' Rhem.

21. *Over above*] 'Far above,' Auth., Gen., Bish.; 'above,' Wicl. and remaining Vv. And indeed] 'And,' Auth.; see notes.

22. *Put*] 'Hath put,' Auth., Tynd., Cov., Cran., Rhem.; Wicl. alone omits

²³ which indeed is His body, the fulness of Him that filleth all with all.

CHAPTER II.

AND you also who were dead in your trespasses and your sins,—² wherein in time past ye walked according to the course of this world, according to the prince of the empire of the air, of the spirit that now worketh in the children of disobedience; ³ among whom even we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the thoughts, and we were children

the auxiliary verb, 'and made alle thingis,' &c. And gave HIM, &c.] 'And gave Him to be head over all things to, &c.,' *Auth.*; 'and hath made him above all thynges, the heed of, &c.,' *Tynd.*, *Cov.*, *Cran.*; *sim. Gen.*, *Bish.* The emphatic position of αὐτὸν in the original should not be left unnoticed.

23. Which indeed] 'Which,' *Auth.*, and all Vv. except *Wicl.*, 'that is.' If the distinction usually made between 'that' and 'which' is correct, viz. that the former is *restrictive*, the latter *resumptive* (see Brown, *Gramm. of Grammars*, II. 5, p. 293), 'that' will often be a correct translation of ἥτις when used *differentially* (see notes on Gal. iv. 24), e.g., ἡ πόλις ἥτις ἐν Δέλοις κτίσεται; in the present case, however, *Wicl.* is not correct, as ἥτις appears here used *explicatively*.

With all] 'In all,' *Auth.*, *Cov.*, *Cran.*, *Rhem.*, and similarly remaining Vv.

CHAP. II. 1. And you also who, &c.] So very *sim. Tynd.*, 'and hath quickened you also that, &c.,' 'and you hath He quickened who, &c.,' *Auth.* The participle ὄντας has been differently translated: 'whereas ye were,' *Cran.*; 'when ye were,' *Cov.* (probably following *Vulg.*); 'that were,' *Tynd.*, *Gen.*, *Bish.*; 'who were,' *Auth.*: perhaps of these the

last, esp. when compared with ver. 5, is most critically correct. 'Ὅντας clearly marks the state in which they were at the time when God quickened them; this in ver. 5 is brought prominently forward by the *καί*: here, however, *καί* is joined with, and gives prominence to ὁμᾶς; a simple indication, then, of their state without any temporal or causal adjunct, 'when,' 'whereas,' &c., seems in the present case most satisfactory, as less calling away the attention from the more emphatic ὁμᾶς. The change of the *Auth.* from 'that' to 'who' is certainly for the better, as the participial force is thus less obscured; see notes on ch. i. 23.

Your trespasses, &c.] 'Trespasses and sins,' *Auth.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, similarly *Tyndale*; *Wicl.*, *Cov.* (*Test.*), *Rhem.* insert 'your' before the first substantive only.

2. Empire] 'Power,' *Auth.*, *Wicl.*, *Cov.* (*Test.*), *Rhem.*; 'the governor that ruleth in,' *Tynd.*, *Cran.*, *Gen.*, *sim. Cov.* Of the spirit] So

Wicl., *Rhem.*; 'the spirit,' *Auth.*, *Tynd.*, *Cov.* (*Test.*), *Cran.*; 'namely after the sp.,' *Cov.*; 'and the sp.,' *Gen.*; 'even the sp.,' *Bish.* 3. Even we all] 'Also we all,' *Auth.*; 'we also had,' *Tynd.*, *Cov.*, *Gen.*, *Bish.* Thoughts] *Wicl.*, *Cov.* (*Test.*), *Rhem.*; 'Mind,' *Auth.* and remaining Vv. We were] Ware, Auth. Children]

by nature—of wrath, even as others:— ‘but God, who is rich in mercy, on account of His great love wherewith He loved us, ‘even while we were dead in sins, quickened us together with Christ (by grace are ye saved), ‘and raised us up together, and made us sit together in the heavenly regions, in Christ Jesus; ‘that in the ages that are coming He might shew forth the exceeding riches of His grace in kindness toward us in Christ Jesus. ‘For by GRACE are ye saved through faith; and this cometh not of yourselves, of God is the gift; ‘not of works, lest any man should boast: ‘for His workmanship are we, created in Christ Jesus unto good works, which God before prepared that we should walk in them.

‘The children,’ *Auth.* and all other Vv. except *Wicl.*, ‘the sons.’

By nature—of wrath] ‘By nature the children of wrath,’ *Auth.*, and sim. all other Vv. Such a paraphrase as ‘passionate and ungovernable’ children (*Turnbull, Transl.* p. 92), or still worse, such a translation as ‘children of impulse’ (*Maurice, Unity*, p. 538), cannot be substantiated. ‘*Ὀργή*’ is used in thirty-four other places in the N. T., and in none does it bear the meaning Maurice here arbitrarily ascribes to it.

4. *On account of*] ‘For,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Cran.*, *Rhem.*; ‘through,’ *Tynd.*, *Cov.*, *Gen.*, *Bish.*

5. *While*] ‘When,’ *Auth.* and all Vv. The change is only made to express more forcibly the existing state; see notes.

Quickened] So *Wicl.*, *Cran.*, *Rhem.*; ‘hath quickened,’ *Auth.* and remaining Vv.

Are ye] ‘Ye are,’ *Auth.* On the essentially past element (in respect to the action) in *am* with pres. part., see *Latham, Engl. Lang.* § 568.

6. *Raised*] So *Wicl.*, *Cran.*, *Rhem.*; ‘hath raised,’ *Auth.* and remaining Vv. *The heavenly regions*] ‘Heavenly places,’ *Auth.*; sim. *Gen.*, *Bish.*, ‘the h. places;’ ‘heavenly

things,’ *Wicl.*, *Tynd.*, *Cov.* (both); ‘among them of heaven,’ *Cran.*; ‘the celestials,’ *Rhem.*

7. *That are coming*] ‘To come,’ *Auth.* and all Vv. except *Wiclif*, ‘above coming,’ *Rhem.* ‘succeeding.’ *Shew forth*] ‘Shew,’ *Auth.* and all Vv.

In kindness] So *Tynd.*, *Cov.*, *Cran.*; ‘In His kindness,’ *Auth.*, *Gen.*, *Bish.*; ‘in goodness,’ *Wicl.*, *Cov.* (Test.); ‘in bountie,’ *Rhem.*

In] So all Vv. except *Auth.* and *Cranmer*, ‘through.’

8. *And this cometh*] Sim. *Wicl.*; ‘And that not,’ *Auth.* and all remaining Vv. It does not seem necessary to change ‘of’ into ‘from,’ as several modern translations; see notes on *Gal.* ii. 16.

Of God, &c.] ‘It is the gift of God,’ *Auth.* and all Vv.

10. *His workmanship are we*] ‘We are His workmanship,’ *Auth.*, *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.* The emphatic position of αὐτοῦ should not be neglected.

Prepared] *Cov.* (Test.), but omits ‘before;’ sim. *Rhem.*, but inserts ‘hath;’ ‘hath before ordained,’ *Auth.* and sim. remaining Vv., some of which, *Wicl.*, *Bish.*, omit ‘before,’ some ‘hath,

¹¹ Wherefore remember, that in time past ye, Gentiles in the flesh, who are called the Uncircumcision by the so-called Circumcision, in the flesh, performed by hand,— ¹² that ye were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world: ¹³ but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ¹⁴ For HE is our Peace, who hath made both one, and hath broken down the middle wall of the partition, ¹⁵ *to wit*, the enmity, having abolished in His flesh the law of commandments *expressed* in decrees; that He might make the two in Himself into one new man, *so* making peace, ¹⁶ and might reconcile both in one body unto God by the cross, having slain the enmity thereby. ¹⁷ And He came and preached peace to you which were afar off, and peace to them that were nigh; ¹⁸ for through Him we both in one Spirit have our admission unto

Tynd., Cov., some both words, as *Cran., Gen.* The translation of Turnbull, 'in which God hath, &c.,' is not defensible.

11. *That in time past*] **'That ye being in time past,' Auth.* By the so-called, &c.] 'By that which is called the circumcision,' *Auth.*, and similarly all Vv. *Performed by hand*] 'Made by hands,' *Auth.*, *Cran., Gen.*; 'made bi hond,' *Wicl.*, sim. *Tynd.*; 'made with the hands,' *Cov.* and sim. remaining Vv.

12. *Ye were at that time*] So *Tynd., Gen.*, sim. *Wicl., Bish., Rhem.*; 'at that time ye were,' *Auth.* and remaining Vv., except *Cov.*, 'that ye at the same time were.' *The promise*] So *Cran., *Coverd. (Test.), *Rhem.*; 'promise,' *Auth.* and remaining Vv.

14. *The partition*] So *Rhem.*, and sim. *Gen., Bish.*; 'partition,' *Auth.*; 'that was a stoppe bitwene us,' *Tynd., Cov., Cran.*

15. *To wit the enmity*] 'Having

abolished in His flesh the enmity even,' *Auth.* *Expressed in decrees*] Similarly *Cov. (Test.), Rhem.*;

'contained in ordinances,' *Auth.*; 'maundementis, bi domes,' *Wicl.*; 'which standeth in ordinances,' *Bish.* *That he might make, &c.*] Similarly *Cov. (both), Rhem.*; 'For to make in Himself of twain,' *Auth.*, similarly *Tynd., Cran., Gen., Bish.*

16. *And might*] 'And that He might,' *Auth.* *In one body unto God*] Similarly *Wicl., Cov. (Test.), Rhem.*; 'unto God in one body,' *Auth.* and remaining Vv.

17. *And He came*] 'And came,' *Auth.* and the other Vv., except *Wicl., Cov. (Test.)*, 'and He comynge,' *Rhem.*, 'and coming He.' *And peace to*] **'And to,' Auth.*

18. *We both, &c.*] 'We both have access by one Spirit,' *Auth.*; 'han nyg comynge,' *Wicl.*; 'have an open waye,' *Tynd., Gen.*; 'an intrance,' *Cov. (Test.), Cran., Bish.*, similarly *Cov.*; 'have accesse,' *Rhem.*

the Father. ¹⁹ Accordingly then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, ²⁰ built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ²¹ in whom all the building being fitly framed together groweth unto an holy temple in the Lord; ²² in whom ye also are builded together for an habitation of God in the Spirit.

CHAPTER III.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,— ² if indeed ye heard of the dispensation of the grace of God which is given me to you-ward; ³ how that BY REVELATION the mystery was made known unto me, as I have just before written in few words; ⁴ agreeably to which, when ye read, ye can perceive my understanding in the mystery of Christ, ⁵ which in other generations was not

19. *Accordingly then*] 'Now therefore,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'therefor now,' *Wicl.*; 'therefore,' *Coverd.* (Test.); 'now then,' *Rhem.* *Sojourners*] 'Foreigners,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (both); 'straungers.' *But ye are*] *'But,' *Auth.*

20. *Built*] So *Cov.* (both), *Rhem.*, and sim. *Wicl.*; 'and are built,' *Auth.* and other Vv.

21. *All the building*] *Auth.* *Gen.*, *Bish.*; 'eche bilynge,' *Wicl.*; 'every bilynge,' *Tynd.*, *Cov.* (both); 'what buildyng so ever,' *Cran.* See notes. *Being fitly*] 'Fitly,' *Auth.*

22. *In the Spirit*] So *Wicl.*, *Tynd.*, *Coverd.* (both), *Rhem.*; 'through the Spirit,' *Auth.*, *Cran.*; 'by the Spirit,' *Gen.*, *Bish.*

CHAP. III. 2. *If indeed*] 'If ye,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'if netheless,' *Wicl.*; 'accordinge as,' *Cov.*; 'if so be that,' *Cov.* (Test.); 'if yet,' *Rhem.* *which, &c.*] It is nearly impossible (without paraphrase) to imply that 'which' refers to 'grace:'

in the original edition 'God' was followed by a comma. *Heard*]

'Have heard,' *Auth.* and all Vv.

3. *The mystery, &c.*] *'He made known unto me the mystery,' *Auth.*

As I have just before written] 'As I wrote afore,' *Auth.*, *Cran.*, 'wrote above,' *Tynd.*, *Cov.*, *Gen.*, *Bish.*, and similarly *Wicl.*

4. *Agreeably to which*] 'Whereby,' *Auth.* and all Vv. except *Wicl.*, 'as,' *Cov.* (Test.), 'like as,' *Rhem.*, 'according as,' *Can*] 'May,' *Auth.* and all Vv.; but 'may et can potentiam innuunt, cum hoc tamen discrimine, may et might vel de jure vel saltem de rei possibilitate dicuntur, at can et could de viribus agentis,' Wallis, *Gramm. Angl.* p. 107.

Perceive my understanding] So *Cov.*; 'understand my knowledge,' *Auth.*, *Cranmer*; 'know myne understondyng,' *Tynd.*, *Gen.*, *Bish.*; 'undurstonde my prudence,' *Wicl.*, *Cov.* (Test.); 'und. my wisdom,' *Rhem.*

5. *Generations*] So *Wiclif.*, *Cov.* (Test.), *Rhem.*; 'ages,' *Auth.*, *Bish.*; 'tymes passed,' *Tynd.* and remaining

made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets by the Spirit ;
 6 to wit, that the Gentiles are fellow-heirs, and of the same body, and partakers of the promise, in Christ Jesus, through the gospel ; 7 whereof I became a minister, according to the gift of the grace of God, which was given unto me according to the effectual working of His power. 8 Unto me, who am less than the least of all saints, was this grace given,—to preach among the Gentiles the unsearchable riches of Christ, 9 and to make all *men* see what *is* the dispensation of the mystery, which from the ages hath been hid in God, who created ALL THINGS ; 10 to the intent that now unto the Principalities and Powers in heavenly *regions*, might be made known through the church the manifold wisdom of God, 11 according to the purpose of ages which

Vv. *It hath now been*] 'It is now,' *Auth.* and all Vv. except *Rhem.*, 'now it is.' This is a case where the strict translation cannot be maintained: in English the aorist has no connection with pres. time (Latham, *Engl. Lang.* § 579), and therefore cannot here properly be connected with *vûv*; in Greek this is possible, from the greater temporal latitude of the tense.

6. *To wit, that*] Similarly *Coverd.*, 'namely, that;' 'that,' *Auth.* and all remaining Vv., except *Rhem.* (which is excessively harsh) 'the Gentiles to be, &c.'

Are] So *Wicl.*, *Cov.* (Test.); 'should be,' *Auth.* and remaining Vv., except *Rhem.*, *supr. cit.*

The promise] * 'His promise,' *Auth.*

Christ Jesus] * 'Christ,' *Auth.*
Through] So *Cov.* (Test.); 'by,' *Auth.*, *Wicl.*, *Cov.*, *Bish.*, *Rhem.*; 'by the means of,' *Tynd.*, *Cran.*, *Gen.*

7. *I became*] * 'I was made,' *Auth.*

Which was given] *Sim.* *Wicl.*, *Coverd.* (both), *Cran.*, *Rhem.*, 'which is given;' *Auth.* and remaining Vv., 'given.'

According to] So *Cov.*, *Rhem.*; 'by,' *Auth.*, *Wicl.*;

'thorow,' *Tynd.*, *Gen.*, *Bish.*; 'after the,' *Cov.* (Test.), *Cran.*

8. *Was this*] 'Is this,' *Auth.* and all Vv.

To preach] So *Wicl.*, *Cov.* (Test.), *sim. Rhem.*; 'that I should preach,' *Auth.* and remaining Vv. The change is made to preserve a similar translation of the two infinitives; see *Scholef. Hints*, p. 100.

9. *Dispensation*] * 'Fellowship,' *Auth.*

From the ages] 'From the beginning of the world,' *Auth.* and the other Vv., except *Wicl.*, *Rhem.*, 'fro worldis,' and *Cov.* (Test.), 'sence the worlde beganne.'

All things by J. C.] * 'All things,' *Auth.*

10. *Heavenly regions*] 'Heavenly places,' *Auth.*, *Gen.*, *Bish.*; 'heavenly thingis,' *Wicl.*, *Cov.* (Test.), *Cran.*;

'in heaven,' *Tynd.*, *Cov.*, 'in the celestials,' *Rhem.*

Might be made known] 'Might be known,' *Auth.* and other Vv. except *Wicl.*, 'be knowun,' *Rhem.*, 'may be notified.'

Through] 'By,' *Auth.* and all Vv.

11. *Purpose of the ages*] 'Eternal purpose,' *Auth.* and all Vv. except *Wicl.*, 'ordenaunce of worldis,' and *Rhem.* 'prefinition of worldes.'

he wrought in Christ Jesus our Lord; ¹² in whom we have our boldness and our admission, in confidence, through the faith in Him.

¹³ Wherefore I entreat you not to lose heart in my tribulations for you, inasmuch as it is your glory.

¹⁴ For this cause I bow my knees unto the Father ¹⁵ from whom every race in heaven and on earth is *thus* named, ¹⁶ that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit into the inner man, ¹⁷ so that Christ may dwell in your hearts by faith, ¹⁸ ye having been rooted and grounded in love, that ye may be fully able to comprehend with all saints what *is* the breadth, and length, and depth, and height, ¹⁹ and to know the love of Christ, which passeth knowledge, that ye may be filled up to all the fulness of God.

²⁰ Now unto Him that is able to do beyond all things,

‘Wrought] So *Cran., Gen., Bish.*; ‘purposed,’ *Auth., Tynd.*; ‘Made,’ *Wicl., Rhem.*; ‘hath shewed,’ *Cov.* (both).

^{12.} *Our boldness*] ‘Boldness,’ *Auth.* *Our admission*] ‘Access,’ *Auth., Rhem.*; ‘intraunce,’ *Cov.* (both), *Cran., Gen., Bish.* *In*] *Wicl., Cov.* (both), *Rhem.*; ‘with,’ *Auth., Cran., Gen., Bish.* The words *προσαγωγήν ἐν πνεύματι* are joined together by *Tynd.* and appy. all Vv. except *Wicl.* and *Auth.* (orig. ed.).

^{13.} *I entreat you, &c.*] ‘I desire that ye faint not,’ *Auth., Bish.*, and similarly remaining Vv. except *Wicl.*, ‘axe that ye faile not.’ ‘*Inasmuch as, &c.*’] ‘Which is,’ *Auth.* and all Vv.

^{14.} *The Father*] ‘The Father* of our Lord Jesus Christ,’ *Auth.*

^{15.} *From*] ‘Of,’ *Auth., Gen., Rhem.* *Every race*] ‘The whole family,’ *Auth., Gen., Bish.*; ‘eche fadirheed,’ *Wicl.*, similarly *Coverd.* (Test.); Which is father over all that ys called father,’ *Tynd., Cran., sim. Cov.*; ‘al pater-

nitie,’ *Rhem.* *And on earth*] ‘And earth,’ *Auth.* *Is thus named*] ‘Is named,’ *Auth.* The word *thus* is introduced only to make the paronomasia in the original a little more apparent.

^{16.} *Through*] ‘By,’ *Auth.* and all Vv. *Into*] ‘In,’ *Auth.* and all Vv.

^{17.} *So that*] ‘That,’ *Auth.* and all Vv. except *Rhem.*, ‘Christ to dwell, &c.’

^{18.} *Ye having been, &c.*] Similarly *Cov.* (Test.), *Rhem.*; ‘that ye being,’ *Auth.* and remaining Vv.; *Wicl.* omits ‘being.’ *That ye may be fully able*] ‘May be able,’ *Auth.*, and sim. all Vv.

^{19.} *May*] So *Cov.* (both), *Gen., Bish., Rhem.*; ‘Might,’ *Auth., Tynd., Cran.*; violation of law of succession of tenses, *Latham, English Language*, § 616. *Up to*] ‘With,’ *Auth.* and the other Vv. except *Wicl.*, ‘in,’ *Cov.* (Test), ‘into,’ *Rhem.*, ‘unto.’

^{20.} *To do beyond, &c.*] ‘To do exceedingly abundantly above all that,

superabundantly beyond what we ask or think, according to the power that worketh in us, ²¹ unto Him *be* glory in the church, in Christ Jesus, to all the generations of the age of the ages. Amen.

CHAPTER IV.

I BESEECH you therefore, I the prisoner in the Lord, that ye walk worthy of the vocation wherewith ye were called, ² with all lowliness and meekness, with longsuffering, forbearing one another in love; ³ endeavouring to keep the unity of the Spirit in the bond of peace. ⁴ *There is* one body, and one Spirit, even as ye were called in one hope of your calling; ⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who *is* over all, and through all, and in all.

⁷ But unto every one of us the grace *which he has* was given according to the measure of the gift of Christ. ⁸ Wherefore He saith, When He ascended up on high, He led captivity captive, He gave gifts unto men. ⁹ Now the

&c., *Auth.* and the other Vv., except *Wicl.*, 'more plenteously than we axen;' *Cov.* (Test.), *Rhem.*, 'more abundantly than we desire.'

21. *In Christ Jesus*] 'By J. C.,' *Auth.*, *Cran.*, *Gen.*, *Bish.*; 'and in J. C.,' *Wicl.*, *Cov.* (Test.), *Rhem.*; 'which is in,' *Cov.* To all the generation, &c.] 'Throughout all ages, world without end,' *Auth.*, sim. *Rhem.*; 'to alle the generaciouns of the worldis,' *Wicl.*; 'thorow out all gen. from tyme to tyme,' *Tynd.*, *Cran.*; 'throughout all gen. for ever,' *Gen.*, *Bish.*

CHAP. IV. 1. *I beseech you, &c.*] 'I, therefore, the prisoner, &c., beseech you that,' *Auth.*, and in similar order all the other Vv. It seems, however, desirable to maintain the emphatic collocation ('ad excitandum affectum, quo sit efficacior exhortatio,' Est.) of the original. In the Lord] So *Coverd.* (both), *Gen.*, *Bish.*,

Rhem.; 'of the Lord,' *Auth.*, *Cran.*; 'for the Lord,' *Wicl.*; 'for the Lordes sake,' *Tynd.* Were called]

'Are called,' *Auth.* and all Vv.

4. *There is, &c.*] It can scarcely be doubted that the *Auth.* is right in retaining (after *Gen.*, *Bish.*) this assertory form. Some of the older Vv., *Wicl.*, *Cov.* (both), supply nothing; others, *Tynd.*, *Cran.* (followed recently by *Turnbull*) supply the participle 'being one body, &c.,' both of which forms fail to convey the force of the original; see notes.

Were called] 'Are called,' *Auth.* and all Vv.

6. *Over*] So *Rhem.*; 'above all,' *Auth.* and remaining Vv. In all] 'In *you all,' *Auth.*

7. *The grace which, &c.*] 'Is given grace,' *Auth.*, and the other Vv., except *Wicl.*, 'grace is gownn.'

8. *He gave*] '*And gave,' *Auth.*

9. *Now the fact, &c.*] 'Now that He ascended,' *Auth.*; 'that He as-

fact that He ascended, what doth it imply but that He also descended into the lower *parts* of the earth? ¹⁰ HE THAT DESCENDED, He it is that ascended up above all heavens, that He might fill all things.

¹¹ And Himself gave some *to be* Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; ¹² with a view to the perfecting of the saints, for the work of ministration, for edification of the body of Christ; ¹³ till we all come unto the unity of the faith, and of the full knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ: ¹⁴ that we may no longer be children, tossed to and fro and borne about by every wind of doctrine, in the sleight of men, in

cended,' *Tynd., Cran.*; 'in that He, &c.,' *Gen., Bish.* *What doth, &c.*] 'What is it,' *Auth., Cov.* (both), *Bish., Rhem.*; 'what meaneth it,' *Tynd., Cran., Gen.* *Descended*] 'Descended "first," *Auth.*

10. *He it is*] So *Wicl.*; 'is the same also that,' *Auth.* *Above*] 'Far above,' *Auth.*

11. *Himself*] 'He,' *Auth., Wicl., Rhem.*; 'and the very same,' *Tynd., Cran.*; 'and the same,' *Cov.* (both); 'He therefore,' *Gen., Bish.* *To be Apostles*] So *Cov.* (both), *Gen., Bish.*; 'some,' *Auth., Wicl., Rhem.*; 'made some,' *Tynd., Cran.* The insertion of the words in italics seems necessary to make the sense perfectly clear.

12. *With a view to*] 'For,' *Auth., Coverd.* (Testament), *Bish.*; 'to the ful endynge,' *Wiclif*; 'that the saintes might have all things,' *Tynd.*; 'wherby the sayntes mighte be coupled together,' *Cov.*; 'to the edifying,' *Cran.*; 'that the saintes might be gathered together,' *Gen.*; 'to the consummation,' *Rhem.* *Of ministration*] 'Of the ministry,' *Auth.*; 'of mynsteri,' *Wicl.*; 'work and minystracyon,' *Cran.* *For edification*] *Sim. Bish.*; 'for the

edifying,' *Auth., Cov.* (Test.); 'to the ed.,' *Tynd., Cov.*; 'even to the ed.,' *Gen.*; 'unto the ed.,' *Rhem.* The change is only made to express the omission of the article, and at the same time, by avoiding a participial structure, to retain the parallelism between the use of *οικοδομ.* and that of *ἐργον*; see notes. *Bish.* needlessly, and apparently incorrectly, inserts the definite article with the substantive.

13. *Unto*] So *Cov.*; 'in,' *Auth.*; 'rennen into,' *Wicl.*; 'growe up unto,' *Tynd., Gen.*; 'come to,' *Cran.*; 'meete al into,' *Rhem.*; *Bish.* very incorrectly, 'al meete together (in the &c.) unto.'

The full knowledge] 'The knowledge,' *Auth.*; other Vv. omit the article.

Full-grown] 'Perfect,' *Auth.* and all Vv.

14. *May, &c.*] 'Henceforth be no more,' *Auth.* *Borne about by*] 'Carried about with,' *Auth., Bish.,* and the other Vv., except *Wicl.*, 'borun aboute with,' *Tynd.*, 'caryed with.'

In—in] So *Wicl., Coverd.* (Test.), *Rhem.*; 'by—and,' *Auth., Tynd.*; 'by—through,' *Cran.* *In craftiness, &c.*] 'And cunning craftiness, whereby they lie in wait to

craftiness *that tends* to the wily system of Error; ¹⁴ but holding the truth may in love grow up into Him in all things, which is the head, *even* CHRIST: ¹⁵ from whom the whole body being fitly framed together and compacted by means of every joint of the *spiritual* supply, according to the effectual working in the measure of every single part, maketh increase of the body for edification of itself in love.

¹⁷ This I say therefore, and testify in the Lord, that ye *must* no longer walk as the other Gentiles also walk, in the vanity of their mind, ¹⁸ being darkened in the understanding, being alienated from the life of God because of the ignorance that is in them, because of the callousness of their heart: ¹⁹ who as men past feeling have given THEMSELVES over unto Wantonness, to work uncleanness of every kind in

deceive,' *Auth.* and the other Vv., except *Wicl.*, 'to the deceyuyng of errour;' *Cov. (Test.)*, 'to the deocatfulness of errour;' *Rhem.*, 'to the circumvention of errour.'

15. *Holding the truth*] 'Speaking the truth,' *Auth.*; 'folowe the truth,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*, *Wicl.*; 'do truthe,' *Coverd. (Test.)*; 'perfourmyng ye truth;' 'doing the truth,' *Rhem.* *May in love*] 'In love may,' *Auth.*

16. *Being fitly framed together*] 'Fitly joined together,' *Auth.* It seems desirable to retain the same translation here and ch. ii. 21. The translation of several of the older Vv. is not unsatisfactory, 'coupled and knet togedder,' *Tynd.*, *Cov. (Test.)*, *Cran.*, *Gen.*, *Bish.*; 'compacted' has, however, the advantage of preserving the *ov* in each verb without repetition; otherwise, 'knit together' would perhaps have been a more genuinely English translation. *By means of, &c.*] 'By that which every joint supplieth,' *Auth.*; 'in every joint wherwith one ministreth to another,' *Tynd.*, *Gen.*; very sinilar *Cov.*, *Cran.*; 'bi eche joynture of undir seruyng,' *Wicl.*; 'every joynt of subministra-

tion,' *Cov. (Test.)*, sim. *Rhem.*; 'by every joint for the furniture thereof,' *Bish.* *Every single*] 'Every,' *Auth.* *For edification*] 'Unto the edifying,' *Auth.*; it seems desirable, for the sake of uniformity, to preserve the same translation as in ver. 12; the obvious and simplest (paraphrastic) translation would be 'so as to build itself up in love.'

17. *Ye must no longer*] 'Ye henceforth walk not,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'ye walke not now,' *Wicl.*, *Cov. (Test.)*, sim. *Rhem.* *As the other . . . also*] 'As other,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'the other,' *Cov.*; 'as the heythen also,' *Cov. (Test.)*

18. *Being darkened, &c.*] 'Having the understanding darkened,' *Auth.*, sim. *Gen.*, *Bish.*; 'blynded in their und,' *Tynd.*; 'whyte they are, &c.,' *Cran.* *Because of*] So *Tynd.*, *Cran.*, *Gen.*; 'through,' *Auth.*, *Cov. (both)*, *Bish.*; 'bi,' *Wicl.*, *Rhem.* *Callousness*] Sim. *Gen.*, *Bish.*, 'hardness;' 'blindness,' *Auth.* and remaining Vv.

19. *Who as men*] 'Who being,' *Auth.* *Wantonness*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*;

covetousness. ²⁰ But YE have not so learned Christ; ²¹ if indeed ye have heard HIM, and have been taught in HIM, as is truth in Jesus, ²² that ye *must* put off, as concerns your former conversation, the old man, which waxeth corrupt in accordance with the lusts of Deceit; ²³ and *rather* become renewed by the Spirit of your mind, ²⁴ and put on the new man, which after God's *image* hath been created in righteousness and holiness of Truth.

²⁵ Wherefore putting away Falsehood, speak every man truth with his neighbour: for we are members one of another. ²⁶ Be ye angry, and sin not: let not the sun go down upon your angered mood; ²⁷ also do not give place to the devil. ²⁸ Let the stealer steal no more: but rather let him labour, working with his own hands the thing that is good, that he may have to give to him that needeth.

'lasciviousness,' *Auth.*; 'unchastite,' *Wicl.*; 'uncleanness,' *Coverd.* (Test.); 'impudicitie,' *Rhem.* The article joined with it tends almost to personify it, hence the capital.

Uncleanness of every kind] 'All uncleanness,' *Auth.*, *Bish.*; 'all manner of,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*

In covetousness] So *Wicl.*; 'with greediness,' *Auth.* and other Vv., except *Cov.* (Test.), 'unto gr.,' *Rhem.*, 'unto avarice.'

^{21.} *If indeed*] 'If so be that,' *Auth.*, and sim. other Vv., except *Wicl.*, 'if nethless,' *Rhem.*, 'if yet.'

In] 'By,' *Auth.*
As is, &c.] So *Wicl.*; 'as the truth is in Jesus,' *Auth.*, and sim. remaining Vv.

^{22.} *That ye must*] 'That ye,' *Auth.* *As concerns your*] 'Concerning the,' *Auth.*

Which waxeth, &c.] 'Which is corrupt,' *Auth.* and all Vv., except *Cov.*, 'which marreth himselfe.'

In accordance, &c.] 'According to the deceitful lusts,' *Auth.*; 'thorow the deceivable lustes,' *Tynd.*, *Cov.*, *Gen.*, *Bish.*; 'bi the desiris of errour,' *Wiclif*, sim. *Cov.* (Test.), *Rhem.*

^{23.} *And rather*] 'And,' *Auth.*

Become renewed] 'Be renewed,' *Auth.* *By the Spirit*] 'In the spirit,' *Auth.* and all Vv.

^{24.} *And put on*] 'And that ye put,' *Auth.* *After God's image*] Similarly, *Tynd.*, 'after the ymage of God;' 'after God,' *Auth.* and the other Vv., except *Rhem.*, 'according to God.'

Hath been created] 'Is created,' *Auth.*, and similarly all Vv.

Holiness of Truth] So *Wicl.*, *Cov.* (Test.), similarly *Rhem.*; 'true holiness,' *Auth.* and the other Vv., except *Cov.*, where it is more correctly 'true righteousness and holynes.'

^{25.} *Falsehood*] 'Lying,' *Auth.*, and all Vv. except *Wicl.*, 'lesynge.'

^{26.} *Angered mood*] 'Wrath,' *Auth.* and all Vv. The change may perhaps be considered scarcely necessary, as the expression has become so familiar: still *παροργισμός*, 'exacerbatio,' 'exasperation,' cannot strictly be translated 'wrath.'

^{27.} *Also do not*] 'Neither,' *Auth.*

^{28.} *The stealer*] Him that stole, *Auth.*, and sim. all other Vv., except *Cov.*, 'he that hath stolen,' *Cov.*

²⁹ Let no corrupt communication proceed out of your mouth, but that which is good for edification of the need, that it may minister a blessing unto the hearers; ³⁰ and grieve not the holy Spirit of God, by whom ye were sealed for the day of redemption. ³¹ Let all bitterness, and wrath and anger, and clamour, and evil speaking, be put away from you, with all malice: ³² and become kind one to another, tender-hearted, forgiving one another, as God also in Christ

(Test.), 'he that dyd steale.'

His own] 'His,' *Auth.* and all Vv. *The thing that*] 'The thing which,' *Auth.*, *Cran.*, *Bish.*; 'that that,' *Wicl.*; 'some good,' *Cov.*; 'some good thing,' *Tynd.*; 'that which,' *Rhem.* The slight change to 'that' is perhaps more critically exact; see Brown, *Gram. of Gramm.* II. 5, p. 293.

29. *For edification*] 'To the use of edifying,' *Auth.*, *Gen.*, *Bish.*; 'good to edefye with all, &c.' *Tynd.*, *Cov.*, *Cran.*; 'to the edification of feith,' *Wicl.*, *sim. Cov.* (Test.), *Rhem.* *A blessing*] 'Grace,' *Auth.* and all Vv., except *Cov.*, 'that it be gracious to hear,' *Tynd.*, 'that it may have fa-veour.' The translation of Turnbull, p. 96, can here scarcely be called a correct paraphrase; 'but if you have anything good, for useful instruction, give it for the benefit of the hearers.'

30. *By whom*] So *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'whereby' *Auth.*; 'in whiche,' *Wicl.*, *Rhem.*; 'wherewith' *Cov.* (both). *Ye were*] 'Ye are,' *Auth.* and all Vv. *For*] 'Unto,' *Auth.*, *Cov.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'in the,' *Wicl.*; 'agaynst the,' *Cov.* (Test.)

31. *Wrath*] So *Auth.*, *Wicl.*, *Cov.* (Test.); 'fearnsness,' *Tyndale*, *Cov.*, *Cran.*, *Gen.*; 'anger,' *Bish.*, *Rhem.* The translation may be retained, whenever θυμός and ὀργή occur together, as sufficiently exact, provided that by 'wrath' we understand rather the

outbreak ('exandescencia,' Cicero, *Tusc. Disput.* IV. 9), by 'anger' the more settled and abiding habit. It is perhaps doubtful whether 'wrath' does not imply a greater permanence than θυμός, see Cogan on the *Passions*, I. 1. 2. 3, p. 111, still as it is several times applied to God as well as man, it seems generally the most proper and satisfactory translation. The translation of Turnbull, 'animosity,' is certainly not felicitous.

Malice] So *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; 'maliciousness,' *Tynd.* and remaining Vv. As κακία points rather to the evil habit of the mind, as distinguished from πονηρία, the outcoming of the same (Trench, *Synon.*, § xi), 'malice,' which is defined by Crabb, *Synon.* s. v. as 'the essence of badness lying in the heart' would appear a correct translation; see Cogan on the *Passions*, I. 3. 2. 1, p. 159.

32. *Become ye*] 'Be ye,' *Auth.* and other Vv; corresponding to ἀποθήτω ὑμεῖς τὸ θυμὸν, ver. 31. *As God also in Christ*] Similarly *Wicl.*, *Cov.* (Test.), *Rhem.*; 'even as God for Christ's sake,' *Auth.*, *Tynd.*, and remaining Vv. *Forgave*] So *Wicl.*, *Tynd.*, *Gen.*, *Bish.*; 'hath forgiven,' *Auth.* and remaining Vv. The aorist seems more exact, as pointing to the past act of God's mercy and forgiveness displayed in 'Christ,' i. e., in giving Him to die for the sins of the world.

forgave you.

CHAP. V. Become therefore followers of God, as beloved children; ² and walk in love, as Christ also loved us, and gave Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.

³ But fornication, and uncleanness of every kind or covetousness, let it not be even named among you, as becometh saints; ⁴ and *no* filthiness, and foolish talking or witty jesting, things which are unbecoming, but rather giving of thanks. ⁵ For this ye are aware of, seeing ye know that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and God. ⁶ Let no man deceive you with vain words: for because of these *sins* cometh the wrath of God upon the children of disobedience. ⁷ Become not therefore partakers with them. ⁸ For ye *WERE* once darkness, but now *are ye* light in the Lord: walk as children of light—⁹ for the fruit of the light *is* in all goodness and righteousness and truth—¹⁰ proving what is acceptable unto the Lord. ¹¹ And have no fellowship with the unfruitful works of

CHAP. V. I. *Become*] 'Be ye,' *Auth.* and all Vv. *Beloved*]

'Dear,' *Auth.* and the other Vv., except *Wicl.*, 'dereworthe'; *Cov.* (Test.), *Rhem.*, 'most deare.'

2. *Inasmuch as*] 'As,' *Auth.* *Loved us, &c.*] So all Vv., except *Auth.*, *Bish.* (similarly *Cov.*), 'hath loved us and hath given.'

3. *Uncleanness of every kind*] *'All uncleanness,' *Auth.* *Be even*] 'Be once,' *Auth.*, *Cran.*, *Bish.*, *sim.* *Tynd.*, *Gen.*

4. *And no—and*] 'Neither—nor,' *Auth.* As several MSS., e.g., AD* E*FG; al (4) . . . Vulg. It. al (*Lachm.*, *Meyer*, al) read η — η it seems desirable to mark in the translation the reading adopted.

Or] 'Nor,' *Auth.* *Witty jesting*] 'Jesting,' *Auth.* and all Vv., except *Wicl.*, 'harlotrie'; *Rhem.*, 'scurility.' *Things which are, &c.*]

'Which are not convenient,' *Auth.*;

'which are not comely,' *Tynd.*, *Cov.*, *Cran.*; 'which are things not comely,' *Gen.*, *Bish.*

5. *Ye are aware of, &c.*] *'Ye know,' *Auth.* *of Christ and God*] 'Of Christ and of God,' *Auth.* and all Vv.

6. *These sins*] 'These things,' *Auth.*

7. *Become not*] So *Rhem.*; 'be not ye,' *Auth.*, *Cov.* (both), *Cran.*, *Bish.*; more correctly, *Tynd.*, *Gen.*, 'be not therefore:' the insertion of 'ye,' which Turnbull maintains even more emphatically, 'be you not, &c.' is not in accordance with the original.

8. *Once*] So *Tynd.*, *Gen.*, *Bish.*; 'sometimes,' *Auth.*; 'sometime,' *Wicl.*, *Cov.* (both), *Cran.*, *Rhem.*

9. *The light*] 'The *Spirit,' *Auth.*

11. *But rather even*] Similarly, but rather awkwardly, *Bish.*, 'but even reprove them rather:' 'but rather,' *Auth.* and remaining Vv., except *Wicl.*, 'but more.'

darkness, but rather even reprove *them*. ¹² For the things which are done by them in secret it is a shame even to speak of. ¹³ But all *these* things, when they are reproved, are made manifest BY THE LIGHT: for whatsoever is made manifest is light. ¹⁴ Wherefore He saith, Up! thou sleeper, and arise from the dead, and Christ shall give thee light.

¹⁵ See then how ye walk with exactness, not as fools, but as wise, ¹⁶ buying up the *fitting* season, because the days are evil. ¹⁷ On this account do not become unwise, but understanding what the will of the Lord *is*. ¹⁸ And be not drunk with wine, wherein is dissoluteness, but be filled with the Spirit; ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, ²⁰ giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, ²¹ submitting yourselves one to another in the fear of Christ.

²² Wives, *submit yourselves* unto your own husbands, as unto the Lord; ²³ for a husband is head of his wife, as also

12. *For the things, &c.*] 'For it is a shame even to speak of those things which are done of them in secret,' *Auth.*, and, in similar order, all Vv. except *Wicl.*, *Rhem.*

13. *All these* 'All,' *Auth.* When they are] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'that are,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.* Is made manifest] Similarly *Wicl.*, *Tynd.*, *Cov.* (both), *Cran.*, *Rhem.*; 'doth make manifest,' *Auth.*, sim. *Bish.*; 'it is light that discovereth all things,' *Gen.*

14. *Up! thou sleeper*] Similarly *Cov.* (Test.), 'Up thou that sleepest,' 'Awake thou that sleepest,' *Auth.* and remaining Vv., except *Wicl.*, *Rhem.*, 'rise thou that,' &c.

15. *How ye*] So *Cran.*, *Cov.* (both), *Rhem.*, similarly *Wicl.*; 'that ye,' *Auth.* and remaining Vv. With exactness] 'Circumspectly,' *Auth.* and the other Vv., except *Wicl.*, *Rhem.*, 'warily.'

16. *Buying up, &c.*] 'Redeeming

the time,' *Auth.*, *Tynd.*, *Cov.* (Test.), similarly *Cov.*, *Bish.*, *Gen.*, *Rhem.*; 'agenbiyng,' *Wicl.*; 'avoydyng occasion,' *Cran.*

17. *On this account*] 'Wherefore,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'therfor,' *Wicl.*, *Cov.*, (Test.), *Rhem.* Do not become] Sim. *Rhem.*; 'be ye not,' *Auth.* and other Vv.

18. *Dissoluteness*] 'Excess,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'lecherie,' *Wicl.*; 'voluptuousnesse,' *Cov.* (Test.); 'riotousness,' *Rhem.*

19. *One another*] 'Yourselves,' *Auth.* and all Vv.

21. *Of Christ*] 'Of *God,' *Auth.*

22. *Submit yourselves*] Italics; but not * in *Auth.* Ver.

23. *A husband*] *'The husband,' *Auth.* Head of his] 'The head of the,' *Auth.* As Christ also] 'Even as Christ,' *Auth.* and the other Vv., except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'as Christ is.' He is] *'And he is,' *Auth.*

Christ is head of the church; He *is* the saviour of the body.
²⁴ Still as the church is subject unto Christ, so *let* the wives also *be* to their husbands in every thing. ²⁵ Husbands, love your wives, as Christ also loved the church, and gave Himself for it; ²⁶ that He might sanctify it, having cleansed it by the laver of the water in the word, ²⁷ that He might Himself present to Himself the church in glorious *beauty*, not having spot, or wrinkle, or any such thing; but that it should be holy and blameless. ²⁸ Thus also men ought to love their own wives as *being* their own bodies. He that loveth his own wife loveth himself. ²⁹ For no man ever hated his own flesh; but nourisheth and cherisheth it, as Christ also *doth* the church: ³⁰ for we are MEMBERS of His body, of His flesh, and of His bones. ³¹ For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³² This mystery is a great one; **I** however am speaking in reference to Christ and the church. ³³ Never-

24. *Still*] 'Therefore,' *Auth.* and all Vv., except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'but.'
Also be] 'Be,' *Auth.*
Their husbands]

* 'Their own husbands,' *Auth.*

25. *As—also*] 'Even as,' *Auth.*

26. *Sanctify it, &c.*] 'Sanctify it and cleanse it,' *Auth.*, *Bish.*; 'to sanctifie it, and clensed it,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*
By the laver of the, &c.] So *Rhem.* ('of water'); 'with the washing of water by the word,' *Auth.*; 'with the &c., in the word,' *Wicl.*; 'in the fountayne of water thorow the worde,' *Tynd.*, *Cran.*; 'in the f. of w. by the worde,' *Cov.*; 'with the f. of w. in the worde,' *Cov.* (Test.); 'in the washing of w. through the worde,' *Gen.*

27. *He might Himself, &c.*] 'He might present it* to Himself a glorious church,' *Auth.*; 'to make it unto himselfe a glorious congregacion,' *Tynd.*, *Cov.*, *Cran.*, similarly, *Gen.*; 'to geue the chirche glorious to him self,' *Wicl.*
Blameless] 'Without blemish,' *Auth.*; 'that it hadde no

wemme,' *Wicl.*; 'without blame,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'undefyled,' *Cov.* (Test.); 'unspotted,' *Rhem.*; see notes on ch. I. 4.

28. *Thus also, &c.*] * 'So ought men to love,' *Auth.* *Own wife—wives*] *Auth.* omits 'own.' *As being*] 'As,' *Auth.* and all Vv.

29. *Ever*] So *Wicl.*, *Rhem.*; 'ever yet,' *Auth.* and remaining Vv., except *Cov.* (Test.), 'at any tyme.'
As—also] 'Even as,' *Auth.* *Christ, &c.*] * 'The Lord, the Church,' *Auth.*

31. *Father*] * 'His father,' *Auth.*

32. *This mystery, &c.*] 'This is a great mystery,' *Auth.*, *Cov.* (Test.); 'this sacrament is great,' *Wicl.*; 'is a great sacr.' *Rhem.*; 'is a great secrete,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*
I however, &c.] 'But I speak,' *Auth.* and the other Vv., except *Wicl.*, 'ye I seie,' *Cov.* (Test.), 'but I say.' *In reference to*] 'Concerning,' *Auth.*, *Bish.*; 'in' *Wicl.*, *Cov.* (Test.), *Rhem.*; 'bitwene,' *Tynd.*; 'of,' *Cov.*, *Cran.*, *Gen.*

33. *Ye also, &c.*] 'Let every one

theless ye also individually, let every one *of you* thus love his own wife as himself; and the wife, let her reverence *her* husband.

CHAPTER VI.

CHILDREN, obey your parents, in the Lord: for this is right.

² Honour thy father and mother, which is the first commandment in respect of promise, ³ that it may be well with thee, and that thou mayest live long on the earth. ⁴ And, ye fathers, provoke not your children to wrath: but bring them up in the discipline and admonition of the Lord.

⁵ Bond-servants, be obedient to your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; ⁶ not with eye-service, as men-pleasers, but as bond-servants of Christ; doing the will of God from the heart; ⁷ with good will doing service, as to the Lord, and not to men: ⁸ seeing ye know that whatsoever good thing any man may do, *THIS* shall he receive of the Lord, whether *he be* bond or free. ⁹ And, ye masters, do the same things unto them, giving up your threatening: seeing ye know that both their Master and yours is in heaven, and there is no respect of persons with Him.

of you in particular,' *Auth.*; 'do ye so, that every one,' *Tynd., Cov., Cran.*; 'every one of you, do ye so,' *Gen., Bish.* The slight asyndeton in the original is perhaps best retained.

Thus love his own wife as 'So love his wife as,' *Auth.*

Let her reverence 'See that she reverence,' *Auth.*; 'and let the wife so that,' *Tynd., Gen., Bish.*; 'and let the wife feare,' *Cran., Rhem.*; 'but let, &c.,' *Cov. (both.)*

CHAP. VI. 2. *In respect of promise* 'With promise,' *Auth., Bish.*; 'that hath eny promes,' *Tynd., Cov., Gen.*; 'in the promyse,' *Cov. (Test.), Cran., Rhem.*; 'in behest,' *Wicl.*

3. *And that thou* 'And thou,' *Auth.*

4. *Discipline* 'So *Rhem.*; 'nur-

ture,' *Auth., Tynd., Coverd. (both), Cran.*; 'techyng,' *Wicl.*; 'instruction,' *Gen., Bish.*

5. *Bond-servants* 'Servants,' *Auth.*; change to maintain the opposition in ver. 8. *Your* 'Them that are,' *Auth.*

6. *Bond-servants* 'The s.,' *Auth.*

8. *Seeing ye know* 'Knowing,' *Auth.* and similarly other Vv., except *Tynd.*, 'and remember,' *Cov.*, 'and be sure,' *Gen., Bish.*, 'and know ye.'

May do 'Doeth,' *Auth.*, and other Vv. except *Wicl., Rhem.*, 'schal do.'

This 'The same,' *Auth., Cov. (Test.), Cran.*; 'that same,' *Gen., Bish.*; 'that,' *Tynd.*; 'it,' *Cov.*

9. *Giving up your* 'Forbearing,' *Auth.*; 'puttinge away,' *Tynd., Cov. (both), Cran., Gen., Bish.*; 're-

¹⁰ Finally, be strengthened in the Lord, and in the power of His might. ¹¹ Put on THE WHOLE ARMOUR of God, that ye may be able to stand against the stratagems of the devil. ¹² For our wrestling is not against flesh and blood, but it is against Principalities, against Powers, against the World-Rulers of this darkness, against the spiritual hosts of evil in the heavenly regions. ¹³ Wherefore take up THE WHOLE ARMOUR of God, that ye may be able to withstand in the evil day, and having fully done all, to stand. ¹⁴ Stand therefore, having girt your loins about with truth, and having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparedness of the gospel of peace; ¹⁶ in addition to all, having taken up the shield of faith, wherewith

mitting,' *Rhem.* *Seeing ye know, &c.*] 'knowing that your* Master also is in h. neither is there,' *Auth.*

10. *Finally*] 'Finally my brethren*,' *Auth.* *Be strengthened*] So *Rhem.*; 'be strong,' *Auth.* and the remaining Vv., except *Wicl.*, 'be ye counfortide.'

11. *Stratagems*] 'Wiles,' *Auth.*; 'aspiyngis,' *Wicl.*; 'crafty assautes,' *Tynd.*, *Cov.*, *Gen.*; 'assautes,' *Cov.* (*Test.*), *Cran.*, *Bish.*; 'deceites,' *Rhem.* The translation in the text seems best to convey the idea of a fixed and settled plan. See notes on ch. iv. 14.

12. *For our wrestling*] So *Rhem.*; 'for we wrestle not,' *Auth.* and remaining Vv. except *Wicl.*, 'for why stryuyng.' *But it is*]

'But,' *Auth.* *The World-Rulers*] 'The rulers,' *Auth.*; 'gouvernours of the world,' *Wicl.*, *Coverd.* (*Test.*), *sim. Cov.*; 'worldy rulers,' *Tynd.*, *Cran.*; 'the worldly gouvernours,' *Gen.*, *Bish.*; 'the rectors of the world,' *Rhem.* *Of this darkness*] '*Of the darkness of this world,' *Auth.* *The spiritual hosts of evil*] 'Spiritual wickedness,' *Auth.*; 'spiritual thingis of w.' *Wicl.*, *Cov.* (*Test.*); 'spretual w.,' *Tynd.*;

'ye spretes of w.,' *Cov.*; 'spretual craftynes,' *Cran.*; 'spiritual wickednesses,' *Gen.*, *Bish.*; 'the spirituals of w.,' *Rhem.* *In the heavenly regions*] 'In high places,' *Auth.*; 'in hevenli thingis,' *Wicl.*, *Coverd.* (*Test.*), *Cran.*; 'for hevenly thinges,' *Tynd.*; 'under the heauen,' *Cov.*; 'which are above,' *Gen.*; 'which are in the hie places,' *Bish.*; 'in the celestials,' *Rhem.*

13. *Up*] 'Unto you,' *Auth.* *Fully done*] 'Done,' *Auth.*; 'And in alle thingis stonde parfyt,' *Wicl.*; 'having finished all thynges,' *Gen.*, *Bish.*

14. *Having girt, &c.*] 'Having your loins girt about,' *Auth.*; 'and your loynes gyrd aboute,' *Tynd.*, *Cov.*, *Gen.*, *Bish.*, *sim. Cran.*; 'having your loins girded in,' *Rhem.*

Having put on] 'Having on,' *Auth.* 15. *And having shod*] 'And your feet shod,' *Auth.* *Preparedness*] 'With the preparation,' *Auth.*, *Gen.*, *Bish.*; 'to the prep.,' *Rhem.*;

'in makynge rede of,' *Wicl.*; '(showes) prepared by the, &c.,' *Tynd.*; 'that ye may be prepared,' *Cov.*; similarly *Cran.*, 'that ye may be prepared for.'

16. *In addition to*] 'Above all,' *Auth.* and the other Vv. except

ye shall be able to quench all the fiery darts of the wicked ;
¹⁷ and receive the helmet of salvation, and the sword of the Spirit, which is the word of God ; ¹⁸ with all prayer and supplication praying always in the Spirit, and watching thereunto, with all perseverance and supplication for all saints ; ¹⁹ and *in particular* for me, that utterance may be GIVEN unto me in the opening of my mouth, so that with boldness I may make known the mystery of the gospel, ²⁰ for which I am an ambassador in a chain ; that therein I may speak boldly, as I ought to speak.

²¹ But that ye also may know my condition, how I fare, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things : ²² whom I have sent unto you for this very purpose, that ye may know our affairs, and *that* he may comfort your hearts.

²³ Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴ Grace *be* with all them that love our Lord Jesus Christ in incorruption.

Wicl., Cov. (Test.), Rhem., 'in alle thingis.' Having, &c.] 'Taking,' Auth.; 'take to you,' Tynd., Cran., Gen.; 'take holde of,' Cov.

17. *Receive]* 'Take,' *Auth.* and all Vv.

18. *With all prayer, &c.] 'Praying always with all, &c.,' Auth.*

19. *And in particular]* 'And,' *Auth.*; see Fritz. *Marc.*, p. 11, 713.

In the opening, &c.] 'That I may open my mouth boldly to,' &c., Auth., Tynd., Cov., Cran., Gen., Bish.; 'in openynge of my mouth,' Wicl., similarly Cov. (Test.), Rhem.

20. *A chain]* So *Wicl.*; 'in this ch.,' *Cov. (Test.), Rhem.*; 'in bonds,' *Auth.* and remaining Vv.

21. *Condition]* *Sim. Tynd., Cran.; 'affairs,' Auth.; 'what case I am in,' Cov.; change merely to avoid the homœoteleuton.*

How I

fare] 'And how I do,' *Auth.*; all other Vv., 'what I do,' but as this might be misunderstood and referred to what the Apostle was actually engaged in (see Wolf *in loc.*), it seems best, with Harl., to refer τὰ κατ' ἐμέ to 'meine Lage,' τὸ πρόσσω to 'mein Befinden.'

The beloved] *Sim. Cran., Cov. (Test.); 'a beloved,' Auth.; 'my,' Wicl., Tynd., Coverd., Gen., Rhem.*

22. *This very purpose]* 'The same,' *Auth.* and all the other Vv., except *Wicl.*, 'this same.' *May—may]* 'Might—might,' *Auth.*; succession of tenses, Latham, *Engl. Lang.* § 616.

24. *In incorruption]* So *Wicl., Rhem.*; 'In sincerity. *Amen,' *Auth.*; 'in puernes,' *Tynd.*; 'unfaynedly,' *Cov., Cran.*; 'sincerely,' *Cov. (Test.); 'to their immortalitie,' Gen., Bish.*

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